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# THE CRUISE OF THE EIGHT HUNDRED

TO AND THROUGH PALESTINE

GLIMPSES OF  
BIBLE LANDS



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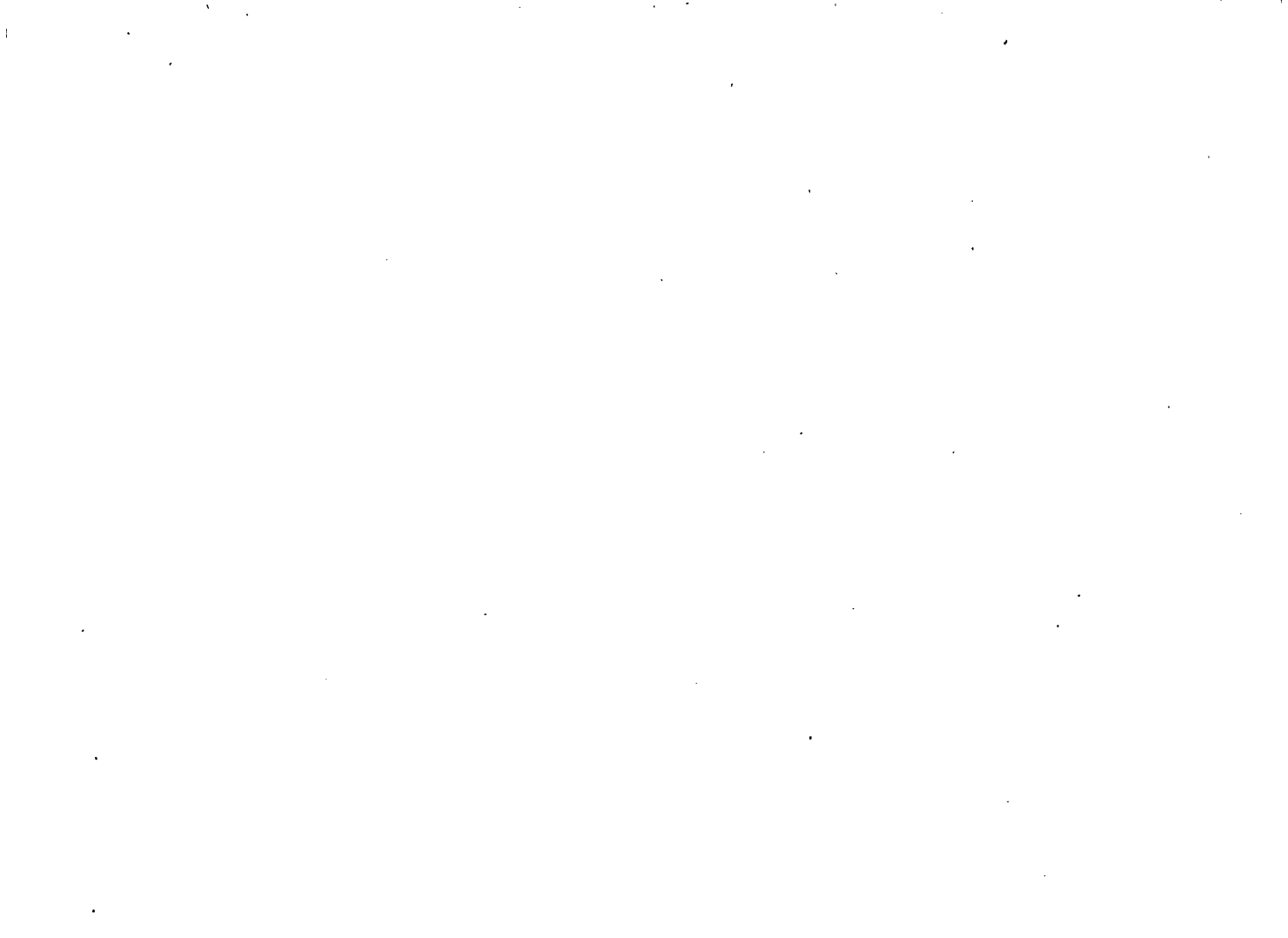






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Merchants, traders, and producers come from long distances to these Oriental bazaars, with their wares on heavily-loaded camels and asses, and the dickering and bargaining continue for days.







The  
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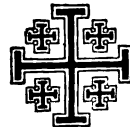
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**The Christian Herald**

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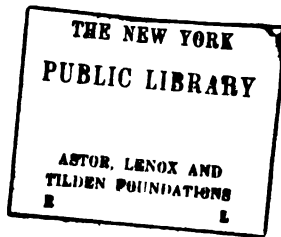
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**THE CRUISE OF THE EIGHT HUNDRED**  
**TO AND THROUGH PALESTINE**

Is dedicated to the Pastors, Superintendents, Teachers, and Scholars  
of the Sunday Schools of the World, believing that the condensed  
information herein contained, with the interesting illustrations,  
will aid those who read it to better understand the  
Land, the Birth, the Life, the Death, the Resurrec-  
tion and Ascension of The Christ, and will  
bring them nearer unto Him

## Acknowledgments

We gratefully acknowledge the contributions of original photographs from Rev. Wallace Nutting, D.D.; Mr. Charles G. Trumbull; Mr. Archibald Forder of the Bedouin Mission, Jerusalem; Miss Sarah Bussing and Mr. C. E. Cutter. These photographs are in addition to those furnished by the official photographer, Rev. D. M. Hazlett.

To the missionary guests on the ship, and the missionaries who entertained us in the cities of the Orient, — showing, with great modesty yet with joyful enthusiasm, something of the work they are doing for Christ, much of the profit and pleasure of the cruise is due.

We are grateful to Mr. Charles E. Cutter, press representative, for messages sent through the Associated Press and a series of articles furnished for publications.

We desire to put on record our gratitude for kind assistance from the missionaries and others in Jerusalem, which was indispensable to the success of the convention. Counsel, time and influence were given freely to aid the General Committee in its work of preparation for the opening of the convention. We have in part acknowledged this ungrudging assistance elsewhere.

We experienced great kindness and hospitality from the brothers and sisters of what is known as the American Colony. They opened their houses on the highest part of the wall near the Damascus Gate, the rooms for entertainment and the roof for a view of the city and the surrounding country, including Calvary. Their cooperation in guidance, labor and much appreciated loans of material for the furnishing of the tent was of great service in carrying out the plans of the convention.

## Why This Book?

This book makes no claim to literary merit. It is a business man's book. It has grown out of an experience, and has been shaped to meet a need. Eight hundred Sunday-school workers from North America journeyed together to Jerusalem by way of the mission fields of the Mediterranean, there to hold the World's Fourth Sunday-School Convention, and to study the "Fifth Gospel," the Land.

We have aimed, in reproducing the 280 photographs and putting brief text under the pictures, to show, as they exist to-day, the land and the places visited by Christ, and thus make his words and the incidents in his life very real to you as they have been to us. In doing this we have not attempted a treatise on the history of Palestine, but rather to show you the land as we saw it.

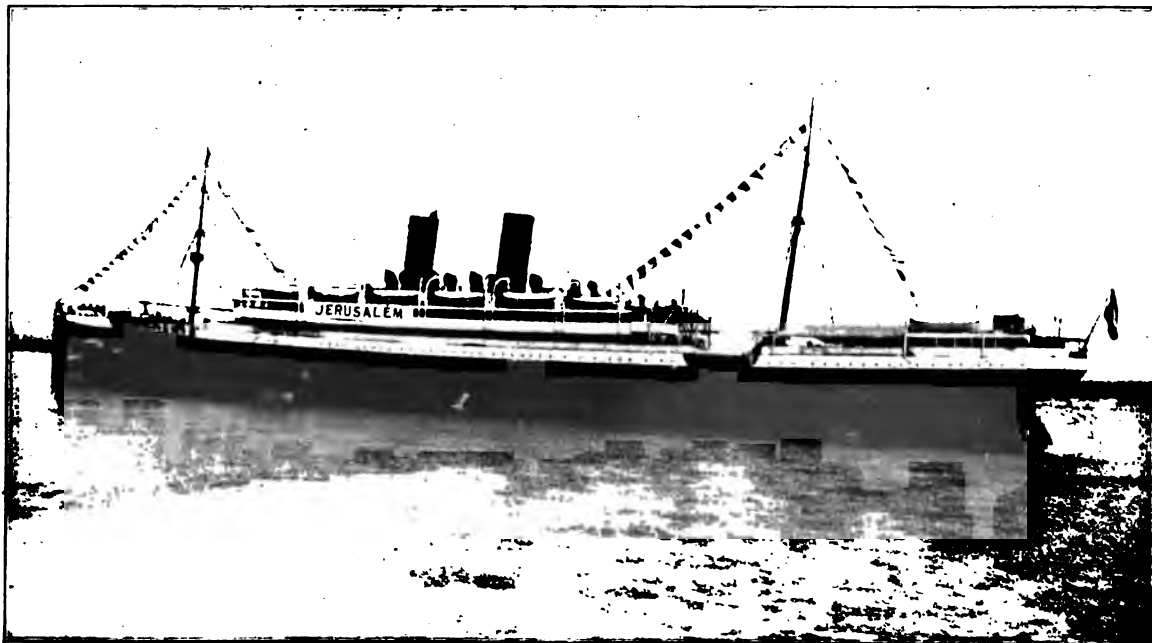
Neither have we made a detailed report of the World's Fourth Sunday-School Convention. Few there are who would read it if printed. We have, however, gathered into few words the thoughts, the incidents and features of permanent interest, and, with the aid of original pictures, made a book freighted with information and inspiration in which you will find pleasure.

If this book shall help to discover new and intelligent friends for missions and missionaries, we shall not have failed in one of our purposes.

---

The four full-page colored plates in this book are rare and costly reproductions of water-color paintings of Palestine flowers, by Mrs. Bertha Spofford Vester, of the American colony, Jerusalem.

There are 3,500 flowering plants in Syria and 1,700 in Palestine alone.



**THE NORTH GERMAN LLOYD STEAMER, THE "GROSSER KURFÜRST," AT GIBRALTAR, MARCH 10, 1904**  
Our palatial home, March 8 to May 20, 1904; 13,180 tons; 582 feet long; 62 feet beam; 45 feet deep; draws 28 feet water;  
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MR. GEORGE C. HIGBEE, MARQUETTE, MICH., WAS THE OFFICIAL STENOGRAPHER  
OF THE CRUISE AND OF THE WORLD'S FOURTH SUNDAY-SCHOOL CONVENTION.



**JERUSALEM AS SEEN FROM THE MOUNT OF OLIVES**

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming?”—Matt. 24: 3.



**ROOM 244 IN THE HOTEL AUDITORIUM, CHICAGO, ILL., JANUARY 9, 1902**

The conference where Jerusalem was first suggested as the place for holding the World's Fourth Sunday-School Convention. Beginning on the left, the names in the group are, Messrs. Merrill, Semelroth, Lawrance, Conant, Warren, Meggs, Hartshorn, Excell, Jacobs, Day, Pearce and Clark. The outcome of this conference has made this picture historic.

ANEMONE CARONARIA (L)

Anémone à Couronne

The "Lily of the Field"

Windröschen

Matt. 6 : 28

*The Anemone is a brilliant, red, cup-shaped flower. It is one of the earliest spring flowers, sprouting soon after the first rains. The fields around Jerusalem and in other parts of Palestine are literally carpeted with them, making the barren hillsides a beautiful garden. It is commonly supposed that Christ referred to these flowers when he said, "Consider the lilies of the field."*



THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

RESEARCH REPORT





## The Message from Jerusalem

17

[From *The Sunday School Times*, May 21, 1904]

Two years ago, in a room in the Auditorium Hotel, Chicago, a little group of men were talking of the next World's Sunday-School Convention. Hartshorn was there, and Warren, B. F. Jacobs, Lawrance, Clark, Pearce and others. Each was asked to suggest a place. When Mr. Hartshorn's turn came, he said, quietly, "Easter morning, 1904, at the Saviour's tomb, Jerusalem."

A silence fell on the little company. Clark started a hymn, "Guide me, O Thou Great Jehovah." Then they turned to Mr. Warren, who had just come back from a trip through the Holy Land, and questioned him. The group broke up; the vision never died out. Some who were there believed it could become true.

But when the idea began seriously to be discussed at Denver, six months later, and the International Convention approved the plan, thoughtful people called a halt.

Grave questions were raised as to the

practical side of such a scheme. What sort of program could be devised, for a Jerusalem convention, that would be worth while? Was it reasonable to suppose that a convention in that part of the world could be made really representative? Even if North America responded well, would England and other countries do so?

If an appreciable number attended, could such crowds be accommodated in Jerusalem? And what was the use of it all? Was it not mere sentiment? These questions have been answered. The convention has been held, — not at the tomb on Easter morning, but near the probable site of Calvary, a fortnight after Easter.

The critics were right: the Jerusalem convention plan was visionary and largely a matter of sentiment. But sentiment is a lever that moves the world; and Christ was in the vision.



**CAPTAIN WILLIAM REIMKASTEN**

Commander of the North German Lloyd steamer "Grosser Kurfürst" and commodore of the fleet. "Please advise me if I can further contribute to the comfort and pleasure of your people" was the oft-repeated request of our captain to the members of the Central Committee.



**EMBARKING MARCH 8, 1904**

How confusing it all seemed at first! How sure we were that we could not, and yet how soon we did, call it "home."



**DISEMBARKING MAY 20, 1904**

The sun was clouded. But we did not need its full light to recognize the familiar faces on the dock, for it is home land, some say "God's country."

## Itinerary of the Cruise

FROM NEW YORK, TUES., MARCH 8, 1904, 3 P.M.	MILES	ARRIVE ABOUT	LEAVE ABOUT		STAY ABOUT	
					days	hours
New York .....			Tues., March 8, 3 p.m.			
Funchal, Madeira .....	2,750	Wed., March 16, 12 noon	Thurs., March 17, 3 p.m.	1	3	
Gibraltar .....	610	Sat., March 19, 9 a.m.	Sat., March 19, 6 p.m.		9	
Algiers .....	410	Mon., March 21, 6 a.m.	Mon., March 21, 5 p.m.		11	
Valetta, Malta, including trip to Citta Vecchia and back, R.R. ....	603	Wed., March 23, 6 a.m.	Wed., March 23, 5 p.m.		11	
Piræus, including rail to Athens and back twice ....	490	Fri., March 25, 6 a.m.	Sun., March 27, 3 p.m.	2	9	
Constantinople Dock, passing Dardanelles and steam up Bosphorus to Black Sea and back upon departure						
Smyrna (side trip to Ephesus) .....	380	Mon., March 28, 5 p.m.	Thurs., March 31, 1 p.m.	2	20	
Beirut, passing Rhodes and Cyprus (side trip to Baalbek, Damascus, and horseback side trip from Damascus to Jerusalem) .....	295	Fri., April 1, 11 a.m.	Sat., April 2, 12 noon	1	2	
Caifa (side trips for Galilee and Samaria) .....	640	Mon., April 4, 7 a.m.	Mon., April 4, 11 p.m.			
Joppa, with trip to Jerusalem, Bethlehem and environs	72	Tues., April 5, 6 a.m.	Tues., April 5, 8 a.m.			
	158	Tues., April 5, 12 noon (Option of 16 or 7 days at not including	Tues., April 5, 5 p.m. Jerusalem, the 7-day stop Convention.)			
Beirut (embark Damascus section) .....	124	Wed., April 6, 6 a.m.	Fri., April 8, 11 p.m.			
Caifa (embark Galilee section and land Damascus people booked for Galilee or Samaria side trips) .....	72	Sat., April 9, 6 a.m.	Mon., April 11, 8 p.m.			
Joppa (land Damascus and Galilee section of side trip for regular included trip to Jerusalem) .....	54	Tues., April 12, 6 a.m.	Tues., April 12, 1 p.m.			
Alexandria (land those spending 14 days in Egypt) ..	267	Wed., April 13, 7 a.m.	Wed., April 13, 3 p.m.			
Caifa (embark Damascus section which also took Galilee side trip) .....	310	Thurs., April 14, 1 p.m.	Fri., April 15, 8 p.m.			
<b>JERUSALEM, CONVENTION</b> .....		April 17, 18, 19				
Joppa .....	54	Sat., April 16, 6 a.m.	Thurs., April 21, 1 p.m.	17	6	
Alexandria (land those spending 5½ days in Egypt) .	267	Fri., April 22, 7 a.m.	Wed., April 27, 1 p.m.	5	6	
Cairo and back, R.R. (side trips to Sakkarah, Luxor, Thebes, Karnak and First Cataract) .....	280	(Option of 14 or 5 days in	Cairo in regular itinerary.)			
Naples .....	1,040	Sat., April 30, 9 a.m.	Fri., May 6, 12 noon	6	3	
to Rome and back .....	490	(Four days in Rome	and two in Naples.)			
to Pompeii and back, R.R. ....	30					
Villefranche, including coaching .....	385	Sat., May 7, 12 noon	Sat., May 7, 12 p.m.		12	
Pass Azores Islands .....	3,800	Thurs., May 12				
New York .....		Wed., May 18, 3 p.m.				
Total .....	13,581	miles (12,602 miles steaming and 979 miles by rail).				



NEW YORK MARCH 8, 1904 MAP SHOWING ROUTE OF CRUISE. NEW YORK MAY 20, 1904





**Mr. F. F. Belsey, J. P., London, England, President of the World's First Sunday-School Convention, which met in London, July, 1889. Mr. Belsey, with Rev. Frank Johnson, attended the Denver Convention in July, 1902. He is a member of the English Section of the International Lesson Committee and was chairman of the British delegates to the Jerusalem Convention.**

## The Conception and Development of the Jerusalem Cruise

23

Now that the Jerusalem Convention has passed into history — though its influence can never die — it is pertinent to consider the purposes which lay beneath that great movement, which so clearly seems to have been God's plan.

The Jerusalem Pilgrimage was born, and its initial plans conceived, in the hearts and minds of a few of the leaders of Sunday-school work, though it could only have been a success with the advice and coöperation which it received from officers, committee-men and laymen throughout the United States, Canada and Great Britain, and the cordial reception given it by the whole Christian world.

The Sunday-school forces of the world are superbly organized, and beneath this magnificent system is a loyalty rarely, if ever, equaled in any world-wide movement. To some it appeared that if there could be below, and in, and through this organization a cause

for real deep, lasting *inspiration*, the result for good could hardly be measured. As it developed, the Jerusalem cruise seemed to be, as it has since proved to be, a genuine inspiration.

In a review of the movement, the material part of the work may be passed over lightly, though it was all-consuming in its exactions during the year before sailing; and without the comforts and advantages which it effected, the educational and spiritual benefits of the pilgrimage could not have been possible.

The plans were so laid as to provide a lengthy cruise at a minimum cost, thereby affording to almost every one who had a deep desire to visit Palestine an opportunity of doing so. In this plan the fewest possible marks of discrimination were drawn, and all passengers met on an equal footing on board the decks of the *Grosser Kurfürst*. Beginning at Madeira and ending at Naples and Nice,



**FLAG DECORATIONS IN THE SALOON OF THE KURFÜRST**

The flag with the cross recalls Constantine's vision before the battle which made him master of the Roman world and Christianity its state religion. Used by many as the symbol of Christian conquest.

all enjoyed the same advantages — such educational ones as are to be found in visits to Athens, Constantinople, Smyrna, Beirut and many other places which occupy so important a place in the world's history.

These educational advantages are of so great importance that most tours are made with such as the prime object. Unlike them, however, the pilgrimage to Palestine offered the tour of the Mediterranean as an accompaniment to the chief motive,— the Holy Land.

Whether one went by rail to Damascus and back; whether to Damascus and overland in camp to Jerusalem; whether overland from Haifa; whether direct to Joppa and thence to Jerusalem; whether to the Jordan, Dead Sea and Hebron; whether one took few or any of the side trips offered, every member of the cruise had an opportunity — in the more than two weeks allotted to Palestine —

to learn much of the life of the Orient, to visit many of the places made historically sacred through their association with the Man of Galilee, and thereby to realize as never before the absolute truth of God's Word, thus fulfilling the announced *objects* of the pilgrimage:

### Education — Inspiration — Consecration

#### **To Study the Fifth Gospel — The Land**

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." — *Ex. 3: 5.*

#### **To Walk in Jesus' Footsteps**

"They shall walk with me in white; for they are worthy." — *Rev. 3: 4.*

#### **To Confirm Faith in God's Word**

"The word of our God shall stand for ever." — *Isa. 40: 8.*

#### **To Go with Him — into all the World**

"Go . . . and lo, I am with you always, even unto the end of the world." — *Matt. 28: 20.*

Unlike America, which lives in the present and future, Palestine lives in the past. Its glory has faded, and it offers little but recol-

lection and suggestion. If to such a land, with such a glorious past, the Sunday-school influences of the Occident could awaken a new spiritual life, the result would justify any possible plan which might be devised.

It seemed at the outset that the cruise might accomplish much in this direction. In reality, the presence of so many earnest Christian workers from all parts of the world did unite divergent forces in Jerusalem, harmonize them to such a degree that they co-operated effectively at the time, and since have continued their efforts for the advancement of the Master's Kingdom there. One of the most tangible results is their adoption of the International Uniform Lessons, which will be printed in Arabic and used throughout Syria.

Nothing can be an unqualified success which is, in any sense, selfish; and it is doubtful whether the Jerusalem cruise could have accomplished much, relatively, if its members

A PAGE OF THE ARABIC NEW TESTAMENT

John 18: 4-11. Printed at Beirut. Every mark represents a sound or letter; read from right to left.

١٤  
 نَجِيلُ يَوْحَنَّا ١٨  
 بِكُلِّ مَا يَأْتِي عَلَيْهِ وَقَالَ لَمْ مِنْ تَطْلُبُونَ. ٥ أَجَابُوهُ يُسُوعُ  
 النَّاصِرِيُّ. قَالَ لَمْ يُسُوعُ أَبَاهُ. وَكَانَ هَذَا مُسَلِّمُهُ  
 أَيْضًا وَإِنَّمَا مَعَهُمْ. ٦ فَلَمَّا قَالَ لَمْ إِنِّي أَنَا هُوَ رَجِعُوا إِلَى  
 الْوَرَاهِ وَسَطُّوا عَلَى الْأَرْضِ. ٧ فَسَأَلَهُ أَيْضًا مَنْ  
 تَطْلُبُونَ. فَقَالُوا يُسُوعُ النَّاصِرِيُّ. ٨ أَجَابَ يُسُوعُ قَدْ  
 قُلْتُ لَكُمْ إِنِّي أَنَا هُوَ. فَإِنْ كُنْتُمْ تَطْلُبُونَنِي فَدَعُوا هَؤُلَاءِ  
 يَذْهَبُونَ. ٩ لَيْمَ الْقَوْلُ الَّذِي قَالَهُ إِنَّ الَّذِينَ أُعْطِينِي  
 لَمْ أَهْلِكَ مِنْهُمْ أَحَدًا  
 ١٠ ثُمَّ إِنَّ سِيمَانَ بَطْرُسَ كَانَ مَعَهُ سَيْفٌ فَاسْتَلَّهُ  
 وَصَرَبَ عَبْدَ رَيْسِ الْكَهَنَةِ فَقَطَعَ أُذُنَهُ الْيَمْنَى. وَكَانَ  
 اسْمُ الْعَبْدِ مَتْسَى. ١١ فَقَالَ يُسُوعُ لِبَطْرُسَ أَجْعَلْ  
 سَيْفَكَ فِي الْغَيْدِ. الْكَاسُ الَّتِي أُعْطَيْتَنِي الْآبُ الْأَشْرَجُهَا

had been content to *receive* only; but they went ready not alone to receive, but to *give*, and in this spirit a bond of sympathy was established between the Sunday-school and missionary forces of the world which can never be broken.

It was arranged, in advance, that, in touching at various Mediterranean ports, missionaries of every denomination available should join the *Kurfürst* for a part of its voyage, and that, wherever feasible, mass meetings should be held on land. The first meeting occurred at Madeira. At Gibraltar a representative from India joined the ship to remain until arrival at Villefranche. At Athens representatives of the American Board interests in Turkey met the steamer and journeyed to Constantinople, where missionaries and educators from Smyrna came aboard to continue the welcome during the journey from Constantinople to Smyrna; later, a delegation



**REV. JAMES P. McNAUGHTON**

Rev. James P. McNaughton with Mrs. McNaughton were honored guests of the Committee from Smyrna to Naples. The delegates were debtors to these two eminent missionaries because of services rendered both on shipboard and in the convention at Jerusalem.

from Bulgaria joined the *Kurfürst*; then an advance guard of the strong Presbyterian mission at Beirut; again, Syrian teachers and native workers bound for Jerusalem; there the Pilgrims were met by a missionary of Egypt, who prepared the way for the visit to Cairo; and so, from port to port, the delegates came in touch with those whose information concerning the points to be visited was common property. This contact was an inspiration to all.

It would be a genuine pleasure to record the facts and incidents of these associations, but they would comprise a volume in themselves, of which a very important chapter would be devoted to the veteran missionary of Syria, Rev. Henry H. Jessup, who made the outward voyage on the *Grosser Kurfürst* and spoke nearly a dozen times to the greatest possible interest and profit of all.

Another chapter would be given to the



**MR. G. A. MURRAY**

Mr. Murray is a missionary in charge of the Hebron branch of the Christian and Missionary Alliance Palestine Mission. He gave valuable assistance to the Central Committee in completing local arrangements for the convention in Jerusalem.

meeting of the delegates and the students of Robert College at Constantinople; to the splendid reception and addresses at the Syrian Protestant college at Beirut, and again to the most generous offerings, amounting to more than \$3,000, made by delegates to missionary causes, from Madeira all the way along the Mediterranean to the Holy Land, Egypt, and back to Rome.

The success of the organized Sunday-school work and of the Uniform Lesson plan rests, in largest measure, upon Interdenominationalism. Interdenominationalism had its supreme test in the Jerusalem cruise. The characteristics and eccentricities of a man come to light more clearly when he is subjected to the experiences of travel than in any other way, and it might reasonably have been expected that, on board a ship and in a convention where there were fifty-seven denominations or religions, and in a meeting where



**REV. G. M. MACKIE, M.A., D.D.**

Mr. Mackie is in charge of the Scotch Mission to the Jews in Beirut. He addressed the convention on "Customs of Syria as Illustrating the Bible," on Monday morning, April 18, 1904.



twenty-five different countries were represented, there would be an element of friction, but the spirit of Christ leavened the whole gathering, and the Methodist and Congregationalist, Presbyterian and Baptist, Jew and Samaritan, Greek and Turk, Armenian and Abyssinian, met on a common plane, and in unison exalted their Maker.

The expressed hope of the officers of the Jerusalem Convention was that as the Gospel of Jesus Christ was first preached "in Jerusalem and in all Judea and Samaria" so might the World's Convention furnish a tremendous impulse to missionary and Sunday-school work "beginning at Jerusalem" and continuing "unto the uttermost part of the earth."

If all of these, and many unwritten facts and incidents, had failed to contribute to the ultimate object of the cruise — a deepened spirituality — it would have been a failure.



**REV. C. MURCH, MISSIONARY, LUXOR, EGYPT**  
A recognized authority on Egyptology

But with the sympathies broadened through the educational advantages afforded, with the extended knowledge of the Holy Land, with the close personal contact with representatives for Christ in all the countries of the East, the Pilgrims returned to their homes with a new conception of their duty to their brothers and a renewed purpose to serve their Master.

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For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons.— Deut. 4:7-9.



**REV. J. CARNEGIE BROWN, JERUSALEM**

Mr. Brown is superintendent of the London Society for Promoting Christianity among the Jews. It was in Mr. Brown's church, situated on "Mount Zion" within the walls, that the "Preparation Service" was held April 16, 1904.



**FUNCHAL, CAPITAL OF MADEIRA, — 2,741 Miles from New York**

The island was discovered by the Portuguese in 1417. Funchal is built on the slope of the mountain. Sea cliffs, of surpassing grandeur, rise 5,000 feet. The streets lead to the hill on which the old fortress is built.

## From New York to Funchal—From March Ice to June Roses <sup>33</sup>

MARCH 8, 1904, was fixed as the date of sailing eighteen months before, and three o'clock as the hour. Delegates were coming from Manitoba, north; Mexico, south; Newfoundland, east; and the Pacific Coast, west. Thousands of miles, the accidents of travel, delays by storm, the peril of miscalculation were to be reckoned with; but these far-away delegates were there. It was a group of pilgrims from Massachusetts, within less than six hours of the steamer, who were storm-bound, and, except for the courtesy of the officials and the good captain in delaying the start, they would have failed to reach the gangplank of the *Kurfürst*, at the hour set for swinging out into the channel, by ninety minutes.

So the pilgrimage began. The decks were thronged. It became a question with us landsmen of adjusting ourselves to the strange life of the ship.

"Did you not promise my father to provide me with ordinary comforts on ship-board?" asked a good sister.

"Most certainly I did, and I am prepared to keep my promise. How may I serve you, madam?"

"Well, sir, I am assigned to berth — in stateroom No. —, and there is nothing but a port-hole where I am to sleep."

It was a first experience on a steamer of any kind, but before long the good sister was congratulating herself that she had a comfortable berth in an outside stateroom.

It was black darkness, and the *Kurfürst* was rapidly leaving out of vision the "lights along the shore." Only one remained. A stranger approached a group of pilgrims at the stern. "Do you see that light? See, — it is getting fainter every minute. Do you know what it is? Well, I'll tell you. I've just seen the Marconi machine. That light



**THE BULLOCK CAR, FUNCHAL, MADEIRA**

Almost the first scene to greet the delegates. The car is steel shod. The streets are paved with round pebble stones. Grass in many places grows up round the stones. Two men go with each sled, one in front, leading, with a cord, and one in the rear of the oxen with a rod or stick with a sharp prick. Four people can ride in the car.

is a mate to the one we have on board and it is saying 'good-bye.' I thought you would be glad to know this," and the informant passed on to another group in the consciousness that he was a "first edition" of the unprinted news bureau that had rapid circulation during the first days out.

All one class, — and that first-class. All bound for the same ports, all having a common interest. So the good people, gathered from all sections of North America and "elsewhere," soon recognized the Christian "tie that binds" and the fellowship that helps build character.

The captain and his associates, the stewards in every department, seemed to vie with each other in contributing to the comfort and joy of the delegates. "The German Band" suggests popular music and an entertaining concert. So it was on the *Kurfürst*. But do you recall the word that came like a flash

from your lips that first Sunday morning, when near your stateroom the band played "Jesus, Lover of My Soul"?

The first Sunday service at sea was memorable. Dr. John Potts preached in the main saloon. The sea was calm. Those who could not gain access to the saloon gathered on the after deck, where Rev. J. M. Henry of New Orleans was the preacher. Dr. Potts' text was appropriate: "Then are they glad because they be quiet; so he bringeth them to their desired haven."

In the afternoon Mr. Marion Lawrance superintended the largest Sunday-school ever assembled in mid-ocean. The story of this and the other four sessions is found on another page.

Many organizations were started before we reached Funchal. The most important and effective was that of the "Primary and Junior Teachers' Union."



**PUBLIC PARK, FUNCHAL, MADEIRA — Eight Days from New York**

There are about eighty plants native to Madeira which are found nowhere else in the world. The vegetation is rich and beautiful, and the scenery is fine, with high mountains, deep valleys and precipitous shores. Of volcanic origin, the fires in the mountains have long been dormant. The first landing made by the delegates after leaving New York.

## A Day in Madeira

37

MADEIRA was the stepping-stone to the discovery of America. Here Columbus stopped with his little fleet and took on water and supplies. There are five islands, the largest, Madeira, 33 miles wide by 150 long, with a Portuguese population of 150,000.

Our first glimpse of land after leaving New York came on Wednesday, March 16, with the high mountains of Madeira. After the empty sea horizon, the picturesque buildings of Funchal, our landing place and the island capital, the luxuriant vegetation, the peaks and cliffs of the island were a delight. There was novelty in the narrow streets, paved with smooth black cobblestones from the sea beaches, in the gay costumes, the travel by ox-sledge and palanquin, the ride up the mountain and descent by the toboggan slide over smooth cobblestones in a box-like car.

At Funchal we entertained four mission-

aries, American Methodist and Scotch Presbyterian. In the afternoon we visited three of the missions, and attended a mass meeting in the theater, presided over by the British consul, Hon. Thomas A. Dickson. In the evening, on the steamer, the missionaries told of their work, for which contributions of over \$200 were made.

The Scotch Presbyterian Mission is under the charge of Rev. A. D. Paterson. The Methodist Episcopal Mission looks to Bishop Hartzell for support. It has a home for missionaries at Funchal, and works among the native sailors. Rev. W. J. Smart and Rev. G. B. Nind, formerly of New Bedford, Mass., are in charge.

The visit of the Jerusalem pilgrims was counted by one enthusiastic islander the second of the two great events in the history of Madeira — the other being the visit of Columbus on his way to discover America.





**A PALANQUIN, A SWINGING HAMMOCK CONVEYANCE, FUNCHAL, MADEIRA**

March 8, 1904, the delegates left ice-bound New York. Eight days later they were walking and riding amid the fragrance of June roses and the beauty of palms. The palanquin suggests one of the methods of luxurious and easy travel about the city.



**GIBRALTAR — Visited by the Cruise, March 19, 1904**

One of the Pillars of Hercules, at the limits of the ancient world. Captured by the Dutch and British in 1704 and since held by Britain. A fortress of the first class. From 1779 to 1783 it was besieged by the French and Spaniards. Nearly three miles long, 1,439 feet high, and shaped like a crouching lion.



**GIBRALTAR, LOOKING ACROSS TO SPAIN**

Between the British and Spanish outposts is a level space called the neutral ground. The strait of Gibraltar is from nine to thirteen miles wide, with a steady surface current pouring in from the Atlantic. Outside, the ancients believed, was the ocean river which encircled the world.



#### MOORISH CASTLE, GIBRALTAR

On the slope of the rock. Gibraltar means Hill of Tarik, a Moorish chief, who built this fort A.D. 711. The Spaniards held it from 1309 till 1333; the Moors recaptured and held it until 1462. It was retaken by the Emperor Charles V, and held by the Spanish till the British and Dutch conquest of 1704.



**PUBLIC SQUARE, GIBRALTAR**

The town is crowded into a narrow space between the rock and the sea. It is the meeting-place of many nationalities, the British garrison making the largest element in its strangely mixed population.

## The Wonderful Story of the Midland Sea

43

THE Mediterranean is the midland sea, the center of the ancient world. When Jonah embarked at Joppa, in a ship bound for Tarshish, he intended to take, in its reverse order, exactly the outward voyage of the British delegation from Marseilles. And in fleeing to Tarshish he was escaping to the very ends of the earth. We may measure the widening of the world by the change of its central sea. First, the eastern Mediterranean, then the whole sea, from the rise of Rome to the discovery of America. Then the Atlantic for five centuries. Now, and for the future, the Pacific, broadest of all the oceans of the globe.

The delegates in their steamers came out of the fabled world of Homer. The wide-traveled Ulysses of the "Odyssey" never got westward beyond Sardinia. His sirens, witch-goddesses, Cyclops, Scylla and Carybdis, all were near Italy in seas crossed by the

pilgrims. Even down to the time of Columbus the Atlantic voyages were all coasting voyages, gradually creeping down the coast of Africa toward the Cape of Good Hope. To the Europeans Columbus first brought the freedom of the wide seas.

Dr. Munro Gibson called the Mediterranean voyage a progress through the wrecks of empire. Gibraltar was once a bridge for the Moors in their overthrow of the Gothic kingdom of Spain, which had replaced the Roman power. And now Spain, which in the time of Charles and Philip threatened to use the wealth of America for the mastery of the world, has reached the lowest ebb of power. Rome, by influence and ruin, is everywhere. At Algiers the French are rebuilding an empire where Carthage ruled, and Rome overthrew Carthage and the Vandal overthrew Rome and the Saracen conquered the Vandal. Here, where



**ALGIERS, NORTH AFRICA**

A city of nearly 100,000 people, founded by the Arabs in 935. Rises like an amphitheater on a range of hills around an artificial harbor. For more than three centuries was the stronghold of bloodthirsty pirates. The city from the sea looks "like a diamond set in emeralds."

mosques and minarets mark the dominant religion, Augustine once preached and wrote his "Confessions" and "City of God." Here France has chosen for the site of her new fortress, Bizerta, the harbor of Queen Dido, Hannibal and Scipio Africanus.

These seas and shores have been the scene of almost ceaseless wars. In the old days the threat of slavery hung over every sea-coast settlement. The men of Tyre and Sidon grew rich as traders in these waters, and then the men of Athens and Corinth. Persian and Greek fleets met in battle, and then Greek and Roman. Pompey destroyed the pirate holds, and the Roman peace held the sea until Augustus and Antony fought out the question of supremacy. Then peace for centuries, until the power of the Saracen arose. Then for a thousand years there was no safety save for armed force. The fleets of the Crusaders crossed and retreated; the

invasion of the Saracen and Turk won coast line and island, as far as Sicily on the north and the Pillars of Hercules on the south. And the Corsairs of Tripoli, Tunis and Algiers claimed tribute and gave occupation to the navy of Young America, a hundred years ago.

Across this sea the influences of art and learning and religion have gone to and fro as by the easiest path; from Egypt to Greece, by the stepping-stone of Crete, and back again from Syria and Greece to Egypt. Christ looked on its waters many a time, though he never set foot on the deck of one of its ships. John crossed as a Roman prisoner to Patmos, and the echo of his experience is in that word of the vision: "And there shall be no more sea." Paul went to and fro upon its waters, shipwrecked, in poverty and suffering, and may have carried his word of Good News all the way from Antioch to Spain.





Courtesy Wallace Stearns, Ltd.

#### **HARBOR OF VALETTA, MALTA**

The capital of Malta, built on a tongue of land between two harbors; 60,000 inhabitants. Three thousand nine hundred and ten vessels entered in 1901. Now one of the strongest British fortresses.



**LANDING PLACE AND FORT, VALETTA MALTA — Visited by the Cruise, March 23, 1904**

Named for Jean Perisot de la Valette, Grand Master of the Knights of St. John of Jerusalem, who in 1565 successfully defended the city against a great fleet and army of Turks. There is a good account of this siege in "The Book of Golden Deeds," in the Golden Treasury Series. We were taken from the *Kuruzi* in small boats to this landing.



#### THE STRADA REALA, MALTA

This is one of the finest streets in Malta. Public buildings, stores and residences flank it on either side. The absence of street cars makes it a favorite promenade and meeting place at all hours. The island of Malta is a British possession, and one of the three centers of British naval power.



Courtesy Wallace Nutting, D.D.

#### THE INNER HARBOR OF MALTA

Malta, a fortified island in the Mediterranean, 17 miles long and 8 miles wide, was the home of The Knights of Malta, originally established as the Knights Hospitalers of St. John in Jerusalem, 1048. Driven from Jerusalem, the order was given a deed of the island of Malta by Charles V of Germany.



#### THE PIRÆUS, THE PORT OF ATHENS

Gateway to the land of greater glories. The port, three miles from Athens, connected by rail. Sailing on Grecian waters has been compared to "floating through history." History and poetry have woven about this port immortal charms, and "the limpid depths of the blue waves have reflected the forms of famous Greeks and Romans of antiquity."

## Jesus and the Resurrection

THE EASTER SERMON ON MARS HILL BY JOHN POTTS, D.D., SUNDAY, MARCH 27, 1904



JOHN POTTS, D.D.

PAUL was the greatest man of the first century, and, indeed, of all the centuries, next to the Man Christ Jesus — great in scholarship, great in masterful eloquence, great in moral heroism. But

Paul had a fourth characteristic, — he was great in the Christ-like grace of humility.

Amidst these immediate surroundings, the apostle Paul, in lonely grandeur, in the midst of philosophers and a miscellaneous crowd, proclaimed the glorious gospel of Jesus and the resurrection. He was surrounded by

those who took little account of him, and thought little of him. You remember some said, “ ‘What will this babbler say?’ other some, ‘He seemeth to be a setter forth of strange gods,’ because he preached unto them Jesus, and the resurrection.” Therefore the place where we, in the providence of God, are gathered together this morning, has a significance all its own.

To preach Jesus and the Resurrection is to preach a subject that occupies a large place in the New Testament Scriptures. But somebody says, “ Ah, but the story is not exactly in each and all of these the same.” Let any four intelligent men be asked to write the history of Athens. According to their culture, and according to their viewpoint, their histories will be substantially the



#### ATHENS, GREECE

Athens, the "Soul of Greece, the mother of imperishable memories, and of an art that conquers time." Byron forcefully expresses the sentiment of our hearts.

"Where'er we tread 'tis haunted, holy ground, . . . but one vast realm of wonder spreads around, . . . till the sense aches with gazing to behold the scenes our earliest dreams have dwelt upon."

same, and yet with variety of handling and detail.

In the gospel according to Matthew, we have the message from the angel and the command from the Master that they were to go into Galilee, and the record of the meeting in the mountain in Galilee.

Turn to Mark, and you have the question of the women, "Who shall roll us away the stone from the door of the sepulchre?" In Luke, the walk and talk to Emmaus. In John, the story of Mary searching for the body of her Master; and the revelation of Christ, in one word, and that one her name—Mary! "And she turned herself and saith unto him, Rabboni! which is to say, Master!"

And if you pass from the gospels to the Acts of the Apostles, in the early chapters especially, from Peter's pentecostal address to Paul's defense, you have the record of the resurrection. "And with great power gave

the apostles witness of the resurrection; . . . and great grace was upon them all."

Pass to the epistles, and every epistle is based upon the resurrection. None of the apostolic letters could have been written but for the resurrection of Jesus Christ.

Come to the book of Revelation, and there you have the fact and the doctrine of the general resurrection. Listen to that mediatorial declaration in the first chapter: "I am he that liveth, and was dead; and, behold, I am alive for evermore."

There is no subject in the New Testament used for so many purposes as the glorious resurrection. Think of it to-day in relation to salvation: "Who was delivered up for our offences, and was raised again for our justification."

Think of it in relation to hope and heaven: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant





**DELEGATES ON MARS HILL, ATHENS**

Here Paul preached to the curious Athenians. "And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? . . . Then Paul stood in the midst of Mars' hill and said . . ." —Acts 17: 19, 22. Dr. John Potts preached on this hill to the Delegates, Sunday, March 27, 1904. Text, Acts 17: 18.

mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Think of it in relation to bereavement: "I would not have you to be ignorant, brethren, concerning them which are asleep; . . . for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." . . . "Wherefore comfort one another with these words."

Think of it in relation to spiritual life and work: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "That I might know him and the power of his resurrection."

To preach Jesus and the Resurrection is to preach a triumphantly vindicated Christ. Suppose the grave had not been vacant on the morning of the third day; suppose the Roman seal had not been broken; suppose the stone had not been rolled away. What

then? Why, Jesus Christ an impostor, and Christianity a dismal failure and a fraud! But in the revelations of the Word of God, from paradise lost to the fullness of time, we have a beautiful unfolding of Christ.

He might have wept over Jerusalem; he might have been arrested; he might have been condemned; he might have been crucified; but if he had not risen from the dead he would not have been vindicated. But on the morning of the third day the bonds of death were broken, and our triumphant Jesus stepped forth! And therefore to preach Jesus and the Resurrection is to preach a triumphantly vindicated Christ.

Again, to preach Jesus and the Resurrection is to preach a gloriously complete gospel. What is a complete gospel? The gospel of culture is not complete. There is none here to belittle culture. How it beautifies; how it enriches us intellectually. But



**SITE OF THE THEATER, ATHENS, GREECE**

At the southeastern slope of the hill below the Acropolis was the temenos of Dionysius, built nearly 2,500 years ago, containing the theater and two temples. The theater held 20,000 people. The seats were partly sculptured from the solid rock and partly built of the choicest marble.

neither philosophy nor literature has the power to regenerate a depraved man.

A gospel of pharisaical observances and rites and ceremonies is not complete, for I hear the great Teacher say: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The gospel of rationalism is not complete. One says, "I want a gospel without miracle; I want a gospel without the supernatural." My brethren, you cannot have it. The late Professor Drummond said, "Science without mystery is unknown. Religion without mystery would be absurd."

It must be a gospel exactly adapted to man's needs. There must be the gospel of reconciliation to meet man's alienation. And I read, "God was in Christ reconciling the world unto himself." And then man is not only alienated from God, but he is a trans-

gressor of the law. And I read that "Christ Jesus was exalted a Prince and Saviour to give repentance unto Israel and remission of sins." Then I find that man is defiled, and "The blood of Christ cleanseth from all sin."

Then I find that man is an immortal being, and there is the hungering and thirsting heart, that can be satisfied with nothing less than God in Christ Jesus. Christ is the atoner, the pardoner, the purifier and the pattern and pledge of the resurrection of his people. He says, "I go to prepare a place for you." And therefore the gospel of Jesus and the resurrection is the only complete gospel!

The preaching of Jesus and the resurrection is the only hope for the world's evangelization. All other refuges are refuges of lies. But thanks be to God, in the preaching of Jesus and the resurrection we have a message for those of every country and nation and people and tongue.



**GROUP OF DELEGATES ON MARS HILL, ATHENS, MARCH 27, 1904**

An ambitious "camera" friend insisted on preserving this group before it separated, after the memorable preaching service on the historic Mars Hill. The first person on the right in the group is Dr. John Potts, the preacher of the morning; next, Mr. E. K. Warren; then Mr. F. H. Jacobs, the singer; fourth, Mr. A. B. McCrillis; fifth, Mr. W. N. Hartshorn.

There comes a time in the history of every man when a certain old question is asked, which you will find in the book of Job:

"If a man die, shall he live again?" Where shall I go for an answer to that question? I ask Science, "If a man die, shall he live again?" And Science frankly says, "We know nothing of the resurrection." Then I ask Philosophy, "If a man die, shall he live again?" And Philosophy says, "I admit there may possibly be a hereafter, and immortality and a resurrection, but I have no answer that can wipe your tears away."

But this Sunday morning I hear the sound of the church bells, and it does not matter whether I find my way into the cathedral, or the conventicle, or on Mars Hill, the glorious message of Christ's resurrection will be there to meet me. The preacher of the morning says, "We will open the exercises of worship with Montgomery's hymn:

"Forever with the Lord!"

Amen, so let it be!

Life from the dead is in that word,

'Tis immortality."

And after a prayer I hear him say, "We will read for our lesson to-day the eleventh chapter according to St. John." And the inimitable narrative is read, and I see Christ and Martha meeting, and I hear her say, "Lord, if thou hadst been here my brother had not died." And then Jesus said unto her, "Thy brother shall rise again." And then the grand woman grasps the thought of the general resurrection, and she says, "I know that he shall rise again in the resurrection at the last day."

And then the Son of God flung out upon the ears of our poor humanity one of the grandest sayings of the New Testament: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet



#### THE PARTHENON, ATHENS

These majestic ruins crown the Acropolis. Probably begun about 450 B.C., the Parthenon, dedicated to Athena, was decorated with the master works of Phidias. Color was freely used as an added charm to the exquisite carving.



#### THE GATEWAY OF THE ACROPOLIS

Athens grew around the Acropolis, a hill-fort at a safe distance from the sea. The Turks stored gunpowder in the gateway temple. It was struck by lightning and destroyed in 1636.

shall he live: and whosoever liveth and believeth in me shall never die."

Then I hear him say, "We will take our lesson this morning from the fifteenth chapter of the First Epistle to the Corinthians." And he begins to read at the twentieth verse, that wonderful verse that contains both the facts and the doctrine of the resurrection: "But now is Christ risen from the dead, and become the first fruits of them that slept."

And then I see him climb that Alpine height of the resurrection argument until he reaches the summit, and I hear him utter the apostrophe: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Without the preaching of Jesus and the resurrection there could have been no proper idea of the value of childhood; therefore, no

Sunday-school. But now I see the individual school; I see the township organization; the county organization; the state and provincial organization; the international organization; and we shall see the World's Convention in a few days in Jerusalem.

But for the preaching of Jesus and the resurrection, there would have been no cruise. There would have been no religious and joyful fellowship on the Atlantic and the Mediterranean, the great sea of the Bible, and there would be no outlook for Jerusalem, — where we shall stand where Jesus stood; where in Gethsemane's garden we shall thrill with sympathy with our suffering Saviour. When we stand upon Calvary we shall look up in the midst of that glory and think of him who is seated at the right hand of the Majesty on high, because he preached unto them, as I preach unto you to-day,

"JESUS AND THE RESURRECTION."





**THE SHEPHERD WITH HIS FLOCK**

"The Lord is my shepherd; . . . he maketh me to lie down in green pastures." — Ps. 23: 1, 2. "He shall feed his flock like a shepherd." — Isa. 40: 11. "The pastures are clothed with flocks." — Ps. 65: 13.



Courtesy Wallace Nutting, D.D.

#### THE APPROACH TO CONSTANTINOPLE

Constantinople was a Greek colony under the name Byzantium, founded 667 B.C. Constantine made it the New Rome, the center of his world empire, which lasted more than a thousand years. It was taken by the Turks in 1453 A.D., and during four centuries and a half has been the capital of the Moslem world. It has a beautiful and commanding site on the European shore of the Bosphorus. Population about 900,000. Once the treasure house of Greek learning.



#### THE HARBOR OF CONSTANTINOPLE

This is a fine view of the harbor and a part of the city. The "Grosser Kurfürst" is seen alongside the quay. Vessels of various nationalities are anchored in the harbor. Constantinople is the most cosmopolitan city of the Orient. Turks, Greeks, Armenians, Bulgarians, Syrians and all the Western European races are represented in its motley population.



**THE LANDING PLACE, CONSTANTINOPLE**

The great steamer "Kurfürst" anchored in the harbors or bays at Funchal, Gibraltar, Algiers, Valetta and Piræus, and the delegates were taken on shore in boats. It was at Constantinople that the ship was first made fast to a dock after leaving New York. The crowd of Orientals that thronged the dock made a picture long to be remembered.



**GALATA BRIDGE, CONSTANTINOPLE**

Crossing the Golden Horn to the Galata and Pera sections of the city. Crowded with people from every nation, perhaps the most cosmopolitan place on earth. From this bridge we took smaller boats to visit Robert College.



**ST. SOPHIA, CONSTANTINOPLE**

Once the most beautiful church of the eastern empire. Built by Justinian in A.D. 532 to replace Constantine's church which had been burned. Dedicated to the divine wisdom; now a mosque. Christian symbols still show through the white-wash with which the Moslems covered them.



• **THE HIPPODROME, TURKISH, ATMEIDAN SQUARE, CONSTANTINOPLE**

The floor of Constantine's ancient race-course is twelve feet below the present level. From the Hippodrome came the bronze horses of St. Mark's in Venice. The obelisk on the left, from Heliopolis, Egypt, celebrates the victories of Theodosius III. It was set up here by Theodosius.

## Robert College, Constantinople

REV. ERNEST BOURNER ALLEN, TOLEDO, OHIO



**DRs. WASHBURN and GATES**  
Ex-President and President

CONSTANTINOPLE is the key to three continents. Its strategic position has been recognized by Roman and Saracen, Crusader and Christian. Across the old Galata bridge to Stamboul streams the life and pageantry of the Orient. Touch Constantinople and you touch the millions of Mohammedanism. There, in the nineteenth century, came the Goodells and Schaufflers, the Dwights and Homes, to publish the "good tidings." The story

of their faithful and victorious service is thrilling.

"Select good ancestors," was Beecher's advice. It is as good for institutions as for men. Bebek Seminary was the forefather of Robert College, the latter a type of the most effective missionary endeavor. Christian education is a mighty factor in the evolution and uplift of nations. No man can measure the power of that little seminary on the Bosphorus. Protestant Missions have existed here since 1831, when Dr. Wm. Goodell was sent out by the American Board.

"A fool's folly" they called it then. The little group of workers faced every hardship and danger. The Bible and all textbooks had to be translated into Armenian. The influence upon the language was as great as that of Luther's Bible upon the German.





**ROBERT COLLEGE, PROTESTANT AND EVANGELICAL, CONSTANTINOPLE**

Founded 1863 by Christopher R. Robert, a S. S. superintendent of New York. Cyrus Hamlin was first president. Dr. George Washburn said to the delegates, "You meet here to-day under the American flag, on American ground, under the protection of the American government, privileges conceded by H. M. the Sultan." Dr. C. F. Gates, president.

They found the language clay and iron. They left it gold.

And it was only recently that Mr. Arslan Sahagian, one of the first graduates of that Bebek school, left his entire estate in New York, eighty thousand dollars, to the American Board of Commissioners for Foreign Missions. It is the first large financial fruit of two generations of sacrificial missionary service.

The college owes its existence to a remarkable series of providential events, before whose glory the traditions of Yale or Oxford pale. The Civil War was raging when they raised the first endowment. Christopher R. Robert, whose name the college bears, was the real backer of the enterprise. He had the significant record of being a Sunday-school superintendent in New York for twenty years, and never once tardy. Without him and the indefatigable

Hamlin that first Christian college in Turkey might have been deferred half a century. But God has his men ready at the right time.

For seven years Dr. Hamlin labored for permission to buy a site and build. Diplomats and financiers, distinguished travelers and others, lent their aid in vain. "Will this Mr. Hamlin never die and let me alone on this college question?" cried the Grand Vizier, Aali Pasha, irritated by the patience and persistence of the missionary.

Then came an historic day when Admiral Farragut sailed up the Sea of Marmora to Constantinople in 1867. He had a Yankee's persistent question, which he asked right and left of Grand Vizier and Pasha: "Why can't the American college be built?" That question may have done more than anything else to persuade the authorities into diplomatic acquiescence. Very soon, therefore, came



#### **TOWERS ON THE BOSPHORUS**

One of these towers was built by the Greek emperors. The second was erected by Sultan Mohammed II, about 454 A.D. They served as fortress against and prison for the Christians. They now flank and guard the hill on which Robert College stands.

ROBERT COLLEGE, CONSTANTINOPLE

the imperial *irade*, or permission from the Sublime Porte.

In 1453 Constantinople was captured by the Turks. Therewith began a mighty movement westward, whose end was the Renaissance, the Reformation. The receding tide of battle and life left two great stone towers, erected that year, which stand like grim sentinels to-day, flanking and guarding the college on the hill where floats "Old Glory," while Christian education progresses.

The college opened with four students. In two years there were thirty. At the end of five years the institution was self-supporting. To-day the endowment is \$250,000, and the buildings are worth \$300,000 more. There are 36 teachers and 320 students.

Nearly 2,500 students have gone out from the college in the last generation. The same law holds for them as for the college men of America. They are to be leaders everywhere.

The vision they have seen is to become part the vision of others. The ideal hold for themselves will be the ideals increasing number of homes and commu-

When hundreds of the Sunday-school gates visited the college in March, 1914, seemed that the great gathering in the modious chapel was prophetic of the time when the millions of the Orient would receive to the influences of Jesus Christ and his Lord of all. Here were hundreds of intelligent, alert, promising young men responsive to the best things, and growing increasingly familiar with American ideas of Christianity and the home.

With the splendid young women who have gone out from the Girls' School at Selyria they are making a body of thoughtful young women whose life and belief will yet bring the dawn of a brighter day for the millions of women of the Orient.



**ARMENIAN ORPHANS IN THE GERMAN ORPHANAGE, SMYRNA**

is picture shows a company of Armenian orphans. Those with bonnets have just arrived. The children are taught usekeeping and the common school branches. At the left of the picture is the head deaconess, at the right is Rev. L. Tashjian, pastor of the Armenian Congregational church, Smyrna. See next picture.

## Teacher and Scholars, Smyrna

THIS picture is a striking demonstration of the civilizing and refining effects of Christian influence and effort as shown in contrast with the picture on the opposite page.

These girls are orphans and have been gathered from the mountain regions of Armenia. Under the care and teaching of good men and women in Smyrna they become attractive and lovable. They are intelligent and quick to learn the lessons given them. Beautiful fancy work in silk, gold and silver thread, and wool, is done by the girls, and the articles sell for good prices to help maintain the school.

Many of the girls trained in the mission schools of the Orient become teachers and Bible women to their own people. The institutions are crowded with scholars eager to participate in the educational advantages offered them by Western enlightenment, sympathy and contributions.





**THE COLLEGIATE INSTITUTE FOR GIRLS, SMYRNA**

This institution receives and educates girls from all parts of Asia Minor. It is missionary, evangelical and Protestant. In this college the delegates were welcomed by the president, Alexander MacLachlan, and addressed by the Rev. Lyman Bartlett, head of the American Mission in Smyrna.

## Smyrna — A Center of Mission Work

REV. J. P. McNAUGHTON, SMYRNA

THE Smyrna Mission field is geographically and historically the key to Asia Minor. Besides much else of historical interest, it contains the sites of the seven churches of the Apocalypse. Ephesus, Laodicea and Sardis survive only in their ruins, while Smyrna, Thyatira, Pergamos and Philadelphia are still important centers. The mission field is one third larger than the combined areas of New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, and contains a population of three and one-half millions.

The past speaks to us everywhere in the remains of ancient cities and monuments. The present population, far behind the peoples of the past in culture and civilization, cannot escape the fate of their predecessors nor hope to make any permanent impress on the civilization of the future, unless they receive into their social fabric that leaven

which will change the nature of the mass. The only hope is in the gospel.

Smyrna, the commercial metropolis of the Turkish empire, contains a population of over 300,000, of whom more than 200,000 are Greeks. Two lines of railway tap the plains of the interior. When one thinks of Philadelphia, with a population of 100,000, and Pergamos, with 25,000, without an evangelical preacher or teacher, the wonder arises that some of God's stewards do not seize the opportunity of raising to their feet monuments of increasing and accumulating value in the establishment of evangelical agencies in these great cities.

In Smyrna something worthy of the opportunity exists in educational institutions which have been rapidly growing in number and importance. Beginning with small Sunday schools, a system has grown up that



whole field from the kindergarten International College for boys and the Institute for girls. These institutions of high grade and are exerting a healthy intellectual and spiritual over a wide territory. The college has two professors and teachers, with a force of about three hundred pupils. The Intermediate Institute for girls, with sixteen classes has about two hundred and sixty students. The confidence secured by the work is shown in an attendance that taxes the capacity to the utmost and calls loudly for more facilities.

The Evangelical congregations, one Armenian and the other Greek, have over them two pastors of rare value. Rev. H. Tashjian, of the Armenian congregation, and Rev. Xenophon P. Moschon, of the Greek, men of thorough training and deep earnestness, are engaged in active work. The intensely commer-

cial spirit of Smyrna, supplemented by the prejudice of bigoted ecclesiastical authorities and the spirit of false satisfaction engendered in the minds of the people by the teachings of the old churches, makes work difficult. The total separation of religion and morals, so common in the East, is fatal to the development of spiritual life.

**Address by Rev. Xenophon P. Moschon**

It affords me a very great pleasure to tender you to-day the warmest welcome on the part of the Greek Evangelical Church in Smyrna.

Here you find yourself in classical lands and you cannot avoid classical associations. By a rapid backward flight you may find yourselves here in Smyrna, seated around Homer, listening to the tune of his lyre and the immortal accents of his poetry. Or you may greet Anaxagoras, the first philosopher who ever thought of the *Nous*, the mind. Or

you may form an *audia*  
who, like an old man,  
wonderful histories. Or  
Phoceans as they leave  
found Marseilles and *light*  
tion in savage France.

Better still, you *find* y  
soil. Here apostles preac  
bled and the first discip  
formulated the Christian f  
hill you will see the place  
old Polycarp laid down his li  
he served for eighty-six ye  
are in the land of "the seven  
were in Asia," to which the  
addressed those searching *epu*  
little rocky island off the co  
the Lord who walketh in *the*  
golden candlesticks chose to  
course of his Church through  
the most wonderful compendit

audience for Herodotus, an, is eager to tell his

Or you may watch the have their native soil to light a lamp of civilization.

find yourself on sacred as preached and martyrs t disciples discussed and ristian faith. On yonder the place where venerable down his life for the Master ghty-six years. Here you " the seven churches which o which the Seer of Patmos searching epistles from that nd off the coast, and which walketh in the midst of the icks chose to represent the hurch through the centuries, lferful compendium of church

history ever written, and that from the Lord's own point of view.

There is something even in the present, which you may greet with a familiar look, for even here you find a few hearts touched by the Holy Ghost and attuned to the heavenly melody of Christ's love. The light of the Gospel, chased from these lands for more than a thousand years, begins slowly to return. And it is to us an encouragement and an inspiration, greater than you can realize, to see such an army of Christian workers, for we feel that the Lord is able to multiply us, as he has multiplied you, and we are sure your prayerful interest will follow God's work in these Bible lands and will win for us a blessing from above. The heathen past, however glorious, must recede before the Christian future, and the incomparable glories of Immanuel shall eclipse all merely human effort or attainment.

A Me

WE had as fell  
to Beirut, Archb  
Greek diocese of  
On Sunday m  
Central Commit  
service.

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gates from Me  
Alabama. The  
Rev. Ernest F  
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At the cl  
Agathaggelas

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French, A

## Memorable Easter Service on the Mediterranean

April 3, 1904

fellow passenger from Smyrna  
rchbishop Agathaggelas of the  
: of Grevena in Macedonia.  
r morning, by invitation of the  
mittee, he attended the Easter

he service were taken by dele-  
Manitoba, Michigan, Beirut and  
he sermon was preached by  
Bourner Allen, of Toledo, Ohio,  
ext: "Remember Jesus Christ,  
ie dead."

ose of the service Archbishop  
s said:  
reek bishop. I am very happy  
with you; but unfortunately I  
speak English.

: German, Turkish, Spanish,  
ient and Modern Greek, there-

fore I will speak German, because we are in a  
German steamer.

"I would be happier to-day if I could  
speak better English; but I wish to say to  
you that I shall never forget my journey  
from Smyrna to Jerusalem with such pious,  
good and learned Christians.

"I would impress upon you that we the  
Orthodox, that is, the Greek Catholics, as we  
are called in Europe, have never been fanatical  
Christians, and are not so now.

"We believe that all Christians, whether in  
America, in England, in France or in Greece,  
all over the world, are brothers, and as good  
brothers should, as a matter of course, help  
one another.

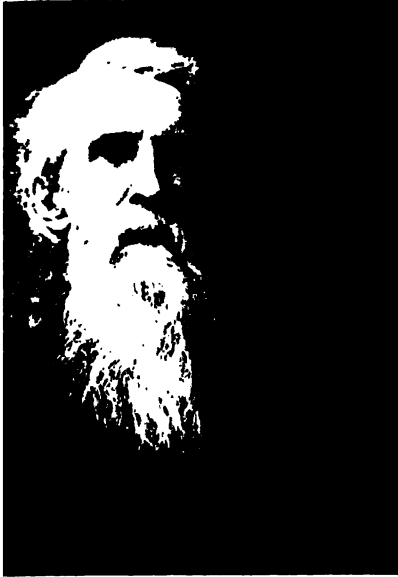
"Therefore, in the name of the Father,  
the Son and the Holy Ghost, I give you, with  
great pleasure, my benediction. Amen."



For fifty years  
Committee from  
words were bot

## What Dr. Jessup's Presence Meant

85



**DR. HENRY H. JESSUP**

missionary in Syria. A guest of the Central New York to Beirut. His presence and his an inspiration and a benediction.

THE cruise was a great study-class in foreign missions. The leader from New York to Beirut was Dr. Henry H. Jessup, silver-haired, past threescore years and ten, whose life of service in the Syrian field reads like a story from the annals of the New Testament church.

The members of the cruise found his practical knowledge of customs and practices in Eastern lands invaluable as a guide to conduct on shore. For Dr. Jessup, though having embarked in ill health, was ever ready to respond to demands for counsel and information and public address.

His loving pride in the missionary institutions at Beirut, the Syrian Protestant College and the Press, was contagious in its enthusiasm and his joy at returning to his field of labor for the remaining years of life did not accord with certain popular and mistaken notions of missionary sacrifice.

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## The Best Selling Book on Earth

87

250,000,000 Copies—400 Dialects

widely circulated book in the Bible. This circulation is largely of Anglo-Americans who support atest publishing houses devoted bution of the Word of God with s in London and New York, mis- other translators at the ends of d busy presses at such strategic opulation and interest as Shang-Constantinople and Beirut.

undred years the British and le Society issued more than one d eighty million copies — com-arts — in 370 different languages

-eight years the American Bible ed 74,441,674 copies, in nearly l languages, a total of more than d and fifty million copies in more undred dialects, besides those

issued by other publishing houses in England and America, in the Revised and Authorized versions.

Last year's issues of the American Bible Society were 1,770,891 volumes. The British Society issues 2,000 copies every working hour, or nearly 6,000,000 every year. It employs 800 colporters and supports over 600 Bible women and spends \$3,500 every working day in the year in the manufacture of Bibles.

Behind these great enterprises stand Christians of all denominations, united for a common work. Three societies are the right arm of foreign missions. They have done more by their translations to preserve and purify the languages of the nations than all other agencies. A visit to the show rooms in London or New York is a wonder to the linguist and ethnologist and a rejoicing to every intelligent Christian.

Missie



**A FAMOUS**

On the left, Dr. ...  
eight years; in t  
college, on the  
Bliss, son of the



THREE AMERICANS, BEIRUT

Henry H. Jessup, missionary in Syria for forty years, in the center, Dr. Daniel Bliss, ex-president of the American Board, in the middle, and the newly-appointed president, Howard Bliss, ex-president.

I FOLLOWED with the keenest interest your Sunday-school expedition to Jerusalem. I have met several of the members and I have yet to find one that is not enthusiastic for missions. If nothing was accomplished but to arouse a new interest in new people for the cause of Christ's kingdom in foreign lands, this, in itself, is sufficient to warrant the entire expedition. These people, seeing but a little of missionary work upon the borders of Turkey, have gained a first-hand knowledge of that work, and reason from it to the great deal which they have not seen, and to the conclusion that the work in all the world must be great indeed. I assure you that we all of the American Board feel profoundly grateful to you for your conduction of this expedition and for the thorough manner in which it was executed.

Rev. JAMES L. BARTON, D.D.,  
*Cor. Sec'y, A. B. C. F. M.*

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What a rating

## Will There be a New Missionary Cruise?

and superb privilege to meet the brethren and to visit the mission stations and colleges at Beirut. In both instances the locations are not surpassed in any country in the world. Modern, spacious, elegant and numerous. The men in charge are equal to their equipment. Well-known names such as Hamlin, Washburn, Bliss, Jessup, Bates and a score of others. With such a staff of missionaries and mission stations have received a higher rating.

At the next important religious cruise ought to take four hundred to six hundred Christians like the late Hon. Chester W. Kingsley, who, as soon as he was converted, prayed thus: "Give me a hand to get, and a heart to give." The effect of such a cruise upon the Christians of the world-wide missions could not be measured.

Such a cruise is the power house for the accumulation of the forces, spiritual and material, that are to be used for the work of Christ.

As Mr. Kingsley said recently, "I want to give my life to that work in which Jesus Christ would be most glorified on earth to-day."

Up to this point has been given to the Department of Missions. Would that every Sunday-school teacher and every Christian could discuss this topic from the same view-points of the field itself and the men in actual service. It would get.

THEIR homes are  
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homes are small, often only one without windows or furniture, some crowded with goats and other animals. Women find books or pictures. The food consists of large flat cakes of wheat. The scarcity of water is a hindrance. Through ignorance and neglect they become blind.

There are few native schools, and those unworthy of the name. Groups of children go out to study the Koran or Pentateuch. Children seem to be trained to beg. Old women carry water and grind the bread. Some make linen lace to sell. They gather the refuse of the streets, with which they prepare cakes of fuel. The taskmasters urged with whip the girls who carried baskets of earth from the excavations. In dark rooms, boys work as carpenters, tailors and shoemakers.

One of the guide-books closes with this sentence: "No one sings, no one dances, no one laughs in Jerusalem; even the children do not play." Occasionally among the boys were seen leap-frog, hop-scotch and a curious wheel game, more to entertain the tourists than for their own amusement.

Boys dress much like the men. Girls' dresses are usually long. Anklets, bracelets, earrings, and even nose jewels are worn, and from babyhood blue beads fastened to the hair or cap to ward off the "evil eye." A head covering is common, often accompanied by a veil, white, colored, figured or black. In some sections, the girls wear their dowry in coins on the head. The years of girlhood are few. Many girls are engaged before ten and married from twelve to fourteen.

Oriental children are pretty and attractive, bright, quick to perceive, responding to kind looks or words.



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in





Alfred Nutting, D.D.

#### GREAT STONE IN THE QUARRY, BAALBEK

Some of the stones in the great temples near by are sixty feet long by twelve thick. This one was cut from the quarry on three sides, but never separated from the rock on the under side. How these stones were cut, removed and put in place is a subject of speculation.

## Damascus, the Pearl of the Desert

97

The well watered orchards and gardens of Damascus seem to the tribes of the desert a realization of their dream of paradise. Ma-

looked down upon them from the rain and would not enter. He could see paradise but once, he said, and would take it on earth.

Scimitars and Damascus blades take their origin from the city, but the sword makers were carried off by the Tartar invaders, and the silks are no longer woven on the hand looms of the city. The bazaars are the most famous in the East — a tangle of narrow lanes and alleys.

David captured and garrisoned Damascus.

It was lost by Solomon and became a part of the side of the Northern Kingdom. It was the most splendid capital of the Assyrian Empire. Now it has a population of 150,000, one third of whom are Christians, and a few hundred Protestants.



**THE STREET CALLED STRAIGHT, DAMASCUS**

"Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." — Acts 9: 11.





**DAMASCUS, THE CAPITAL OF SYRIA**

Elisha came to Damascus." — 2 Kings 8: 7. "I went to Damascus with authority and commission." — Acts 26: 12. *journeyed* he came near Damascus." — Acts 9: 3. "Saul . . . confounded the Jews which dwelt at Damascus." — 2 Cor. 11: 32. "In Damascus in a basket was I let down by the wall and escaped." — 2 Cor. 11: 33.

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## Moslems' Call to Prayer

is great, there is no God but God, ammed the messenger of God; come ; for prayer is better than sleep; great." This is the "muezzin's" call at daybreak from the minaret squares or the flat roof of the houses. nes of prayer are daybreak, noon, noon, sunset and two hours later. is and feet must be washed before Women rarely pray; children never. ayer consists largely of the first of the Koran repeated many times. s face Mecca, their holy city. corresponds to our Sunday, when es are thronged and an address o the assembled crowds. In city, nd desert the hour of prayer is served. Caravans will stop while ray. The Sunday-school conven- its simplicity in worship, deeply the Mohammedans in Jerusalem.



ATTITUDES DURING PRAYER



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#### **GOING HOME—A STREET SCENE, DAMASCUS**

Is of camels enter and leave Damascus every month, bearing loads of native produce. Many of them are owned by villagers who live around Damascus, and who return to their homes every afternoon, to repeat the trip in early



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## A Palestine Woman with Her Wedding Dowry

105

coins as wedding gifts are highly valued by the village women of Southern Palestine. They are sewn to strips of cloth around the head, and are only removed for religious purposes. Not even a robber would touch this wedding dowry, and in cases of a famine would this dowry be sold.

The woman is a native of Ophrah, the West Bank. One hundred and fifteen coins form her head dress, and are worth twenty-seven dollars. Superstition against the "evil eye" makes it difficult to get rid of these women. If one of these coins is lost, it is considered a misfortune and no rest is taken until it is found.

8, 9. In only a few villages are these ornaments worn. It is regarded as an honor to expose them to view. The coin is the size of a silver dollar but much less valued at twenty-one cents.





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**SIDON**

Next day we [Paul] touched at Sidon."— Acts 27: 3. " And they about Sidon . . . came unto Him."—  
located south of Beirut; population, 11,000. Once a great commercial city of the Phœnicians. Noted for its  
lemons.

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## Through Galilee to Jerusalem

ty entered Galilee from the port  
The first part of our seven days'  
Nazareth and the Sea of Galilee,  
to Jerusalem, is made in car-  
ar by, as we leave the town, rises  
lge of Carmel, where Elijah held  
with the priests of Baal.

and fertile plain of Esdraelon —  
reel — of which we cross a part,  
e battle ground of the nations.  
banks of the river Kishon, Sisera  
d. Here Gideon is said to have  
the high place of Gilboa, Saul  
an were defeated and killed by  
es. At Megiddo, King Josiah was  
l killed by Pharaoh Necho. Here  
on, where according to prophecy  
tle of the earth may be fought.  
barley grow on both sides of the  
utiful wild flowers abound.  
tp through the hill country, we



HARVESTING IN GALILEE

come to Nazareth, now a town of ten thousand people, hidden in a large circular valley. It is better kept than most Syrian towns, with sidewalks, street lamps and some effort at cleanliness. We visited the church built over the traditional sites of Joseph's work shop, Mary's kitchen and the ancient synagogue.

The main water supply is a spring called Mary's Fountain, where the women and children come to-day to fill their water pots, as



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**FOUNTAIN OF THE VIRGIN, NAZARETH**

ool spring is the main water supply of Nazareth. The women gather here and wash their clothes, returning  
rns and tins of water for domestic use. Jesus probably came here with his mother. Whosoever shall give  
o one of these little ones a cup of cold water . . . shall in no wise lose his reward.



Gaude

*The mustard is on  
This variety, the  
buds, flowers and*

ISATIS ALEPPICA (Scop)

Woad

Waid

*Woad is one of the most numerous families among the flowers of Palestine. In Palestine, the Woad, is found everywhere in plowed ground early in February. Its leaves, flowers and pods are all shown in the color plate.*

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with the Child Jesus two thousand  
y, going still east, we reach Cana  
the scene of Christ's first miracle.  
ek church we are shown a stone  
aid to have been used at the mar-  
when the water was made wine.  
iss the fields where the disciples  
n on the Sabbath day.  
see Mt. Tabor. On our left are  
f Hattin, the traditional Mount of  
les. Here, where Jesus proclaimed  
d peace, Saladin broke the power  
stian kingdom of Jerusalem in a  
le.

heights of the Jordan valley, we  
upon the Sea of Galilee glistening  
with Tiberias on the shore. Down  
cent, through the gate in the wall,  
streets, past dingy bazaars, we  
e shore, where boats await us.

We sail upon the lake whose waters Christ  
stilled in tempest, and where his voice was  
heard saying:

**"It is I, be not afraid."**

Here Jesus sat in a boat and taught the  
people on the shore. We were shown in the  
distance the ruins of Capernaum, where once  
crowds thronged and synagogues, castles,  
temples and theaters stood, but now there are  
mud huts and reedy swamps. A curse in-  
deed rests upon the land. Christ's words are  
fulfilled, "Thou, Capernaum," etc.

We also pass the sites of Bethsaida and Mag-  
dala, the home of Mary Magdalene, upon the  
seashore.

The next day we are in Nazareth again,  
bound south for Jerusalem. From the hills  
of Nazareth, the great plain of Esdraelon  
opens on the view. Passing Tabor, we come  
to Nain, the town of the raising of the widow's  
son by Jesus. — Luke 7: 11-15.

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near Endor, where King Saul unseal of the woman who had a fairit, we come to the sparkling pool's Fountain, fed by a spring in the climb of half an hour brings us to ag streets of Jezreel, where Ahab ummer palace and coveted the vine's neighbor Naboth. — 1 Kings 21. is pitched for the night on a threshn Jenin, on the southern edge of

ay we enter the regions "round maria." We leave the plain and o the hills, our saddle horses eep and narrow paths. Out of a cultivated valley we climb to Sa-ruined capital of Israel, the rival n. A street of columns, some of deep in débris, crosses the site of ace. Micah 1:6 is literally fulmaria is as a heap, her stones

thrown into the valley and her foundations discovered." An old church is now a mosque.

Over the hills, through olive groves, we ride to Nablous, the ancient Shechem. The town is in a fertile valley surrounded by rich vegetation. Our camp is pitched under the welcome shade of an olive grove for our Sunday rest. Later we visited the Samaritan Jews, now only a few in number, and were graciously received by their High Priest, Jacob, son of Aaron, who showed us their ancient Hebrew books and scrolls. In the streets are veiled women; the religion of Mohammed not permitting them to appear in public with uncovered faces.

On Monday morning we pass between Mounts Ebal and Gerizim, by Joseph's tomb to Jacob's Well, where Jesus sat and talked with the Samaritan woman while his disciples went to buy food. — John 4:6. We went down the old steps to the tiny chapel built over the



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sitting on the great stone looked into it and saw that "the well is deep." For two or three hours we ride through a fertile valley, both sides of which are dotted with small villages. Sometimes the road is almost impassable with rocks and boulders. On the left is all that remains of the city where the ark and tabernacle rested after the people came into the land. In the morning we make better progress on a partly finished carriage road, past the site where Jacob had his wonderful dream. Soon we catch a dim view of the city, ten miles away. Just ahead, is the Mount of Olives, here it is supposed the boy Jesus was taken from the returning caravan, and the Holy Mary turned back to seek for him. At 2:43-49. For two hours and a half we reach an end and there before us is Jerusalem, the *sire of our journey*. The road is

populous with villagers returning from the Holy City, men on donkeys and on foot, and women coming from the market with flat baskets balanced upon their heads.

On the left is the Mount of Olives, on the right the new suburbs, and between these, behind its gray walls, the city with its dome and minarets. Some "pray for the peace of Jerusalem," others shed tears. Friends from the party have come to welcome us, and a short ride brings us to our hotel, close to the wall of the City of the Great King.



RETURNING FROM MARKET

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The



#### RUINS OF CAPERNAUM

1. *Capernaum*, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which I have done in thee, had been done in Sodom, it would have remained until this day." — Matt. 11: 23.  
re on the north shore of the sea of Tiberias.





#### THE SHEIKH, OR CHIEF OF SAMARIA

Each town and village in Palestine has its sheikh — chief, who is responsible to the government for the good conduct of the people and the payment of the taxes levied on his district. The office is not hereditary. Local disputes are often settled by the sheikh, and among the nomads he orders the camp to be moved and selects the new "pitch." The public guest room or tent is a part of the Sheikh's establishment, and he is responsible for the entertainment of guests.

"The  
Israel



**NATURAL AMPHITHEATER AT BASE OF MT. EBAL**

*a built an altar unto the Lord, the God of Israel, in mount Ebal, as Moses the servant of the Lord commanded. . . . wrote there upon the stones a copy of the law of Moses, which he wrote, in the presence of the children of Israel, and afterward he read all the words of the law, the blessings and cursings. . . .* — Josh. 8: 30-35; Deut. 27: 13.



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## Geographical and Historical Basis of Divine Revelation <sup>125</sup>

DR. MUNRO GIBSON

o begin by calling your attention to the position of Palestine in the ancient world. That to some of you there has been pointed out in the Church of the Holy Sepulchre, the center of the earth. Well, we can see the center of the earth where we like, now — the most interesting map I ever saw was made of Chicago the center of the world. Those who have said that it is out of the question to suppose that our Lord would have selected a small out-of-the-way place like Jerusalem to have a map at home, a classical map of the world, not a Sunday-school or Biblical antiquarian and historical. I had the opportunity to take some measurements; and I found the length of it and breadth of it, and took a picture, and it was right in Jerusalem.

### Center of the Ancient World

Jerusalem, though small, was in no corner of the world; of it was Egypt; east, Babylon; south, Syria; north, Tyre, Sidon and Syria, Athens and Rome. If you take Jerusalem as the center of a radius of twelve degrees of lati-

tude, and describe a circle, you will include the capitals of all the countries which figured in the world's history up to the time of Alexander the Great. There is no other capital of which this can be said. In sailing westward, the first land reached was Greece, and the next was Italy. The world of course was not nearly so large in ancient times as it is now, but such as it was, the Holy Land was in the center of it.

### Jerusalem Lifted Up

Think of it, and you will see that it would have been impossible to have chosen a better position. This rocky ridge on which our tent is standing, and along which so many of you have been riding — this rocky ridge lifted up above the great river plain around, where grew and flourished the mighty empires of antiquity — was a magnificent rostrum from which to reach the nations with the word of God. And well might the Hebrew prophets lift up their voices to the nations far and near, with a cry like this:

"O earth, earth, earth, hear the word of the Lord." Or, this: "Hear, ye people, all of you; hearken, O earth, and all that therein is."

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great nations had their great witnesses, at the time of the zenith of the power of the world. The first was Abraham in old Chaldea; Joseph in Egypt; Jonah in Nineveh; Ezekiel in Babylon; and of the great empire of the East, the last of the great Eastern powers, the Persian Empire, itself was the chosen of the Lord that it might be free.

#### God in Zion

That word most true, "The mighty God, the Lord, hath spoken, and called the name of the rising of the sun to the going down of the day, the name of Zion, the perfection of beauty, the city of God."

Jerusalem was, indeed, a city set on a hill that could not be hid. The best place in the world from which to send out light and truth, that it might be the dwelling of God's dwelling was. It was not that was in the mind of the Psalmist, but that was in the mind of the Psalmist, when he prayed, "God be merciful to us, and cause his face to shine upon us, that thy way may be known upon the earth, and health among all nations." The distinction of our faith that it is founded on the rock of history. It is not a mere system

of doctrine, or dogmas, or speculations of men's minds. All the great teachings of the Bible are so connected with the great outstanding facts of the world's history, which none can even deny, that a firm basis is afforded for an intelligent faith. And this faith is greatly strengthened by the added vividness which is given to the reality of the facts by a visit to the spot where they took place.

#### The Mummy with the Whip

Some of you have been to Egypt, and others will be soon going there, to see those temple monuments of which the very ruins are tremendous. On the plain of Memphis there is a statue of Rameses the Great, so colossal that though it was the property of the British nation, they could not do anything with it. They had to leave it there, its huge face half covered with mud, with one eye free — one sad eye, as if to plead against the prolongation of his shame. This same Rameses, as we all know, is now thoroughly identified as the Pharaoh of the oppression. And you can imagine how impressive and interesting it was to find there in the museum among the mummies that had recently been discovered and the record deciphered, the mummy of

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Rameses himself, and in his hands a whip mark him out from the mummies as the oppressor of God's people. We find that the time of Rameses the Great is the culmination of Egyptian power and all the mighty monarchs he was mightier than they. It was in his day that Moses was called to deliver the poor Hebrew slaves and trained them in the way of the Lord. It was his mission. And it was after the great successes of this great monarch had been seen that the fruits of all his victories had been seen when the land had been filled with the fruits of his mighty deeds, when the prestige of his empire was at its height, it was then that he said the word, "Let my people go."

#### of Evolution, but Salvation

It is in this that is vividly realized, what majesty there is in that magnificent opening of the way to the Lord: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the land of bondage"; and how thoroughly we enter into the conviction of the people themselves when they say, "The Lord brought us forth out of Egypt with a mighty hand and an

outstretched arm." To say that these poor slaves were rescued from such bondage and transformed into a free nation by any powers of their own, or by any process of development of free institutions, is to speak nonsense. It was not evolution. It was salvation.

#### On the Threshold of History

Thus it is that God stands revealed on the very threshold of history which is authentic and continuing. We have authentic history before that, but it is only from that point that it is authentic and also continuous. God stands revealed on the very threshold of authentic and continuous history, old Egypt and its mighty monuments being witnesses to him. He stands revealed as a God of salvation. Here is the way Moses puts it, in words far more enduring than the pyramids, for they are as fresh and living to-day as ever: "The Lord is my strength and song, and he is become my salvation: He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." This one great fact of ancient history is a broad and deep foundation for our faith in God as mighty to save.

Now from Egypt to Palestine. Here we see

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a by-gone age. But what a contrast! Nothing here to impress us with Israel's

There are great remains, like the Tower or the ruins of Sebaste, or the broken fallen Tyre. These are all foreign — Phœnician, not Hebrew. Even Solomon's temple itself was built by Phœnician workmen. The great stones of the old wall of Jerusalem suggest that it might be supposed, that of Israel.

#### **Disappointment of the Land**

country itself, how disappointing to those who do not know what they have come to see. Not a great river, like the mighty Nile. No mountains, like the mighty Alps. Not even a fertile valley, like the west of Scotland, or the country of many an English shire. Small and therefore disappointing to those who expect a holy land, and not the happy land, and mighty land, they go to see. A land that was once to many, and might have been a goodly land and large it was for a time, and might have been always if the people had been faithful to the covenant. But all the

course of its actual history is in the main the history of a small and poor country, and of an inconsiderable people. What does this mean? It means that just as plainly as it is written in the history of great Egypt that God brought his people out of it, so plainly is it written in the history of little Palestine that God was with his people in it. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

#### **Was Naaman Right?**

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" I do not wonder at Naaman's question. In fact, I believe he was perfectly right. Some of you, who went down into that plain and saw the Jordan coming out of its wild gorge between the hills, winding down through the desolate region once occupied by the cities of the plain, with only a narrow border of verdure to mark its course through wild, bituminous wastes to the Dead Sea; and especially those who have looked upon the marvellous luxuriance of the plains around Damascus, — I suppose you sympathized with Naaman's question more than you ever thought you would. Yes, as mere rivers, I think that the Abana and Pharpar



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than all the waters of Israel. But has it lost its charm for me on that account? On the contrary, I know more certainly than ever of the ark which the Jordan has made in the dry; it is no mere river mark.

#### The Secret of the Charm

It is the Nile and Pharpar explain Damascus, just as the Nile explains Cairo and Memphis; as the Nile explains St. Louis, and the Ganges explains Cuttack. But does the Jordan explain Damascus? Does it even explain itself? No; it is not all in all; and that is why, notwithstanding the agreement with Naaman the Syrian, it is only above the Abana and Pharpar, like the Nile, the Ganges, the Mississippi or the Amazon, and I am sure that Naaman would have been there after he had washed in it.

Most of you have seen the lofty hills of the Lebanon background as you have traveled through the Jordan and Nazareth. How small did Tabor appear compared with the Bashan mountains; and how could we well look down upon this little hill when we are now encamped. Then read the *Mist* says of Bashan: "Why leap

ye, ye high hills?" "Why look ye askance?" You see at once the figure. How does Bashan, the great mountain, overtop the hill they call Zion. Look at it. "Why look ye askance? This is the hill which God desires to dwell in." It is not its height above the sea level. It is not its beauty or grandeur. It is not anything earth can do for it or has done for it. What makes it of so much worth is that here God revealed himself to man; and this exalts it to the height not only of Bashan, but of the Alps or the Andes or the Himalayas. "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan."

#### Nazareth the Despised

Can anything good come out of Nazareth? It is true that Nazareth has been somewhat exalted lately by people who have discovered, or called attention to the fact, that it was the center of a great population; that it had a larger and wider outlook than was supposed, and the influences upon one growing up in Nazareth were wider and more important than we were apt to suppose; but even then, it was not just such a place as you would expect anything good to come out of. And the

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applies to the whole of Palestine. It is not if any intelligent person were to visit the land with the hope of finding in the land itself, its climate, its people and surroundings a sufficient explanation of the wonders that have come out of it, but he will be grievously disappointed.

#### What Went Ye Out for to See?

Returned from my tour I was continually disappointed. And the people that I expected to be disappointed when I told them that it was not, were not disappointed, and I came to learn that it was a rule for people coming to the Holy Land that they were disappointed — "disillusioned" is the better word. I am quite certain it will be the same with you. It depends on what you go to the Holy Land to do. I like to get these disappointed and disillusioned people together and preach to them. In the text, "What went ye out for to see?"

That the good thing of all the world's unspeakable gift of God to men, did not come from Nazareth. He came from God, not from the land. And when we visit the Holy Land we find it better than other lands, and in many

important respects far inferior to the more favored lands of the West, we are only confirmed in our belief that the hymnology which came down from Israel did not come from the land; it did not come from the people; but in very deed it has come from heaven, from God himself.

#### Not a Question of Detail

Here, again, remember it is not a question of details. It is not whether this, that or the other in the Bible is inspired. It is not even whether this or that particular prophet or psalmist or man spoke as divinely commissioned. It is the whole course and progress of the history and of the literature which spring up like trees by the water-courses of divine love and grace.

Think of it. On one hand, you find a poor, comparatively ignorant, a dark, fickle and feeble people, with a history which does them very little credit, who rise into greatness only for a very brief period, and whose history is for the most part a record of sin and disgrace and disaster. And yet, notwithstanding all this, it is a nation whose songs have reached heights of visions which no other has ever attained. Even Greece itself was immeas-

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them in all that earth can do to raise it to be compared with them. There burst of development of a golden age of Pericles. It was a steady light, and on and on, even getting brighter in the days of national decline, and in its fullest brilliancy on a nation in its

#### The Present God

inly as it is written in the history of what God brought his people out of it, as it appears that in little Palestine, in death and resurrection of the Holy Spirit, that God was with his people again in the last days by his Son, — the thought of the inseparable connection of revelation.

Palestine. Take ship at Beirut. Go east along the western shores of Asia Minor, to Patmos, Ephesus, Smyrna; go to Athens and Corinth, find your way to Rome; and all that time try to be in the place of the Apostle to the world, to realize the mission on which he came, of what his prospects were according

to all earthly probability, and how absolutely hopeless. And then recall this delightful visit you have had to missions. How much to interest; how much to encourage; how much to admire, in the capable, self-sacrificing, noble men and women. And consider what up-hill work it is now, with all the wealth of Christendom, with all the prestige of the churches of the West and Christian nations of the earth; and then consider what it was for four men, unknown, belonging to a despised race; nothing behind them; no wealth; no resources; no prestige. Four men went out to plant the banner of the cross over these lands. Think that out as carefully as you are able, and then say whether this extraordinary result of the apostles' work is to be explained, conceivably, apart from the promise, "Lo, I am with you alway."

It is because I am convinced that thoughts like these are prominent in your minds and hearts, that I think none of you will go back disillusioned or disappointed. You will return from your journey more impressed than ever with the thought that the revelation of God in Christ runs like a core of golden light through the whole of the otherwise dark course of the world's history.



**" In Ramah  
Beth-el. A**



**THE RUINS OF RAMAH**

h was there a voice heard, Rachel weeping for her children."— Matt. 2: 18. Located between Jerusalem and a few peasants live in the ruins. "Baasha king of Israel . . . built Ramah."— 1 Kings 15: 17.





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The peasant  
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#### A GROUP OF PALESTINE YOUTHS

nt children of Bible lands are bright and hardy. Generally speaking, they have no education. Early in life me shepherds or help to till the soil. Their clothing is scant and they go barefoot. Like children in other lands, games. They subsist mainly on bread.

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## By Train from Jaffa to Jerusalem

143

JAFFA — Joppa — is the port of entry to Jerusalem. It is here that we left the emperor, "Grosser Kurfürst," and took the train for the sacred city, over the "Jaffa and Jerusalem Railway." The distance is fifty miles. The time is about four hours, on account of the grade, Jerusalem being about 2000 feet above Jaffa, or the sea level of the Mediterranean.

Between Jaffa and Lydda, the first station, is a hill in the midst of some of the richest lands of Palestine. We never ate larger oranges than were brought to the train by the native boys and girls. The station at Lydda, is memorable as the place where the prophet healed the palsied Æneas and carried him back from death.—Acts 9: 32-38. The train takes us across the fertile plain of Sharon, where the wild flowers are in full and brilliant in color. The second station, Ramleh, was once the

headquarters of Napoleon. Here a camel train led by a man riding a small donkey is on its way to Jerusalem, where it will arrive on the morrow. Thousands of goats and sheep, camels and cattle, find pasturage on these plains.

Sejed, "the place of worship," is the third station, where it is believed the Philistines once had a sanctuary to Baal. Over the hill yonder, not far from the next station, Deir-aban, is the tomb of Samson, who lived and wrought his mighty deeds in this country.

We are fast approaching the Judæan Hills. The grade is at times very sharp. We are, indeed, "going up to Jerusalem." The scenery is becoming "wondrous wild," and presents a rare combination of rugged mountains, deep gorges and summits covered with scarlet anemones, modest cyclamen, blue bells and wild marguerites. The scenery from the rear of the train is most interesting and pic-

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ROADSIDE

the first time we see carriages on the road to Bethlehem. A group of workmen standing near the track recognize us as visitors, and greet us with a smile and wave a welcome. We shall never forget the cloud effects as they rested upon the hills tinged with the setting sun. It was indeed a glorious welcome by the heavens to the advance guard of nearly two hundred delegates who were the first to arrive on Tuesday evening.

There were conflicting emotions; some of the party were excited; others grave; one aged pastor shed tears when he saw the city. It was a short carriage ride from the station, first down into the valley of Hinnom at the base of Mount Zion, and then up past the Jaffa Gate to the several hotels, where rooms were waiting for the members of our party, having been engaged by Herbert E. Clark, United States vice-consul for Palestine, and the manager of our party.



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Courtesy Wallace

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#### A TYPICAL DESERT SCENE

ny of Ishmaelites . . . with their camels."— Gen. 37: 25. " They came as grasshoppers for multitude; ere without number."— Judges 6: 5. " Four hundred young men, which rode upon camels, and fled."— And she [queen of Sheba] came to Jerusalem with a very great train, with camels that bare spices, and — 1 Kings 10: 2. " And king Ahasuerus sent letters by posts on horseback, camels and young dromedaries." ' His substance was three thousand camels."— Job 1: 3. " The multitude of camels shall cover thee, fian and Ephah."— Isa. 60: 6. " And the same John had his raiment of camel's hair."— Matt. 3: 4.





**THE RAILWAY STATION, JERUSALEM**

located southwest from the city wall, about half a mile from the Jaffa Gate. One train leaves for Jaffa in the morning and returns in the afternoon. The distance by train is about fifty-three miles. Fare, second-class, one dollar.



**FIRST VIEW OF JERUSALEM FROM THE WEST**

"The Gentiles shall see thy righteousness, and all kings thy glory." — Isa. 62: 2. This part of Mount Zion and Jerusalem comes into view after leaving the railroad station, as you reach the high ground south of the city.

## Jerusalem as It Is To-day

USALEM is "beautiful for situation" — 3: 2 — and "buildd as a city that ncompact together." — Ps. 122: 3. "The rains are round about Jerusalem," — 5: 2. — hiding the city from view until near it. On the east and south sides valleys make the approach to the city. Jerusalem is enclosed by a wall thirty-five feet high and about two and half miles in circumference. Seven gates access to the city on all sides, which open continually, and not shut day nor — Isa. 60: 11.

northwest section of Jerusalem, inside wall, is the business part of the city, interby narrow streets that are crowded early morning until late afternoon. Absence of street lights makes night g impossible. The remainder of the with the exception of the temple area, ided into three "quarters," in which

reside the Moslems, Jews and Christians. The government headquarters, as well as most of the ancient and interesting sights, are inside the walls.

"Jerusalem shall be inhabited as towns without walls," — Zech. 2: 4, — is fast being fulfilled, for modern Jerusalem on the north and west is very extensive, and includes hundreds of fine residences, hospitals, schools and churches. Trees and gardens make a pleasant contrast to the white stone houses and red tiled roofs.

Good carriage roads start from the city gates in all directions; sidewalks are rare and street lamps few. The finest view of Jerusalem is from the Mount of Olives, about two hours after sunrise. In 1902 the water supply of the city was increased by connection with Solomon's pools brought through iron pipes and distributed free at two fountains. Friday is market day. The Jewish Sabbath, our Saturday, is strictly observed.



**THE SLOPES OF THE TYROPEAN VALLEY, JERUSALEM**

The Tyropean valley, on the south side of Jerusalem, is not mentioned in the Old Testament. In ancient times it was a deep gully, running inside the city walls, and separated one part of the city from the other. It is now full of débris and overgrown with weeds. Some parts of it are cultivated.



**THE MOSQUE OF OMAR, JERUSALEM**

This elegant octagonal structure stands on the site of Solomon's Temple. Inside is the rock on which, according to tradition, Abraham offered up Isaac, and on which the altar of burnt offering was set up. It is one of the holy places of the Mohammedans.

## Jerusalem in Old Testament Times

### The Relation of Modern Sites to Places Mentioned in Scripture

Extract from an address to the convention on Monday, April 18, 1904, by Prof. L. B. PATON, Ph.D., Hartford Theology; director of the American School of Archaeology in Jerusalem.

Professor Paton discussed the temple, the valleys, the hills, the buildings, the walls, and the gates of Jerusalem as they appeared in antiquity, and the relation of modern names and traditional sites to places mentioned in Scripture. Professor Paton hopes soon to publish a book entitled "Jerusalem in Bible Times," giving the results of his studies in the Holy Land.

#### The Temple

Most certain of all identifications is the location of the temple. This is described in detail by Josephus and by other ancient authorities, and remains still extant about and in the Haram esh-Sherif. The "Noble Sanctuary," or Mosque of Omar, corresponds perfectly with these descriptions. At the Jews' Wailing Place and elsewhere in the retaining wall of the mosque-area, great stones are still seen, such as are described by Josephus and the Talmud. Gates mentioned in antiquity are still visible, and the so-called Robinson's Arch, in the Haram wall, south



PROFESSOR L. B. PATON



**THE JEWS' WAILING PLACE, JERUSALEM**

"Hast thou utterly rejected Judah?" — Jer. 14:19-21. "Zion is a wilderness, Jerusalem a desolation." — Isa. 64:9-12. These scriptures, with Psalm 79, the Jews chant as they press their faces against and weep over the remaining stones of the outer wall of the temple courts.

of the Wailing Place, is part of a bridge that Josephus describes as crossing the valley west of the sanctuary. Accordingly, there is no doubt that the Temple of King Herod stood upon the site of the present Mosque of Omar. But Herod's temple was an enlargement of the temple built by the Jews who returned from captivity, and the temple of the return was reared upon the ruins of the original Temple of Solomon. There is no doubt, therefore, that the present Mosque of Omar stands upon the site not only of the Temple of Herod, but also of the Temple of Solomon.

#### **The Brook Kidron**

The Old Testament speaks frequently of the "water-course" of Kidron (in our version commonly "brook"). When the temple was cleansed of idolatrous abominations, they were cast into this water-course. When

David was compelled by his son Absalom to flee from Jerusalem to the land east of the Jordan, his first halting-place was in the water-course of Kidron. Josephus also describes the deep valley east of the temple under the name of Kidron. It is certain, therefore, that the ravine east of the Mosque of Omar, now known as Wady Sitti Maryam, or Valley of the Lady Mary, corresponds with the Kidron of the Old Testament. The name Jehoshaphat, which is frequently applied to this ravine by modern writers, is inaccurate.

#### **The Valleys**

A second small valley, the Tyropeon, is described by Josephus as coming out into the Kidron by the Pool of Siloam. It is the shallow valley between the east and the west hills, now known as el-Wad. The name of this valley in Old Testament times is not known to us. A third valley, the valley of





**THE VALLEY OF KIDRON, JERUSALEM**

"The king [David] also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness."—2 Sam. 15: 23. By modern travelers this has often been erroneously called the Valley of Jehoshaphat. The hill in the foreground is Mount Zion upon which the temple stood.

Hinnom, is named by the Old Testament. In all probability it is to be identified with the deep gorge, now known as Wady er-Rababi, which incloses modern Jerusalem on the west and south. In Josh. 15:8, and 18:16, it is said to have been the boundary between the tribes of Judah and Benjamin, and to have run south of "the cliff of the Jebusites, the same is Jerusalem."

#### **The Springs**

One of the springs of Jerusalem mentioned in the Old Testament was called En-Rogel, or the "fuller's fountain" (see Josh. 15:7, and 18:16). These statements identify it with the modern Bir Aiyub, or "The Well of Job," which lies a little to the south of the junction of the valley of Hinnom with the water-course of Kidron. Another spring named in the Old Testament is the Gihon.

This is definitely located in the Kidron valley. We find it in the modern Virgin's Fountain, which lies in the Wady Sitti Maryam south of the Mosque of Omar and west of the village of Silwan. It is an intermittent spring, to which the name of Gihon or "gusher" is most appropriate. It is the only spring in the immediate neighborhood of Jerusalem.

#### **The Hills**

The hill most often named is Zion. Tradition identifies this with the south summit of the west hill, older critical writers with the north summit of the west hill, but the majority of recent scholars hold that Zion is the name of the east hill on which the temple stood. This view is demanded by a large number of passages in the Old Testament which connect Zion with the temple. Thus in Ps. 2:6 we read, "I have set my king upon



**THE DAMASCUS GATE, JERUSALEM**

This picture is a splendid representation of the city wall and the Damascus Gate as it is at the present time and as it has been for centuries. It is on the north side of the city. Probably Saul rode through this gateway when he set out on his memorable journey to Damascus (Acts 9: 1-3).

my holy hill of Zion." In the Prophets and Psalms we read repeatedly, "The Lord dwelleth in Zion," evidently because his earthly abode stood upon that mountain. Moriah, Ophel and the City of David are the three subdivisions of the hill of Zion going from north to south. Jerusalem is a larger name that seems to include also the west hill.

#### **The Walls**

The first wall of Jerusalem, according to 2 Sam. 5:9 and 1 Chron. 11:8, enclosed merely the City of David; that is, it ran around the southern end of the east hill. In contrast to this, it is said of Solomon in 1 Kings 3:1 that "he built the wall of Jerusalem round about." This wall must have enclosed the west hill and have extended as far north as the present David Street, which runs from the Jaffa Gate to the Mosque of Omar. It corresponds with the first or inner

wall, as described by Josephus in "Jewish Wars," v. 4, 2. Hezekiah, according to 2 Chron. 32:5, built a second wall outside of the first. This is probably to be identified with the second wall on the north described by Josephus in the passage just cited. The course of this wall is much disputed, for on it depends the genuineness of the Church of the Holy Sepulchre.

The Gospels record that Christ was crucified and buried outside the city wall; and therefore the effort is made to show that the second wall ran inside of the Church of the Holy Sepulchre; but in spite of the weight of tradition and of ecclesiastical authority, the evidence is strongly in favor of the view that the second wall coincided nearly with the present north wall of the city from the Jaffa Gate to the Damascus Gate, and that therefore the site of the Holy Sepulchre is not genuine.

### The Gates

The following gates in this wall are mentioned: The Old Gate, corresponding with the Corner Gate of an earlier period near the modern Jaffa Gate; the Fish Gate, corresponding with the modern Damascus Gate; the Sheep Gate, corresponding with the earlier Upper Gate of the temple; the Water Gate, on the southeast slope of Ophel leading to the spring of Gihon; the Fountain Gate at the southern extremity of the City of David, near the Pool of Siloam; the Dung Gate, at the southernmost end of the city.

This wall, rebuilt by Nehemiah (Neh. 3 and 12:27-39), was still standing in the time of Christ. Through its gates he often passed, and through one of them he was led out to be crucified. Herod greatly strengthened it, and Agrippa added a third wall on the north, described by Josephus in his "Jewish Wars," v. 4, 2.

### Physical Facts about Jerusalem

JERUSALEM stands at the edge of a deep cleft in a limestone ridge, thirty-two miles from the Mediterranean and about twenty-five hundred feet above. It is about fourteen miles as the crow flies from the Dead Sea, which lies to the southeast in a deep hollow 3,786 feet below the city. Owing to the stratification of the rock, wells do not reach water, and the city is dependent upon rain stored in cisterns and reservoirs, the largest of which is the Pool of Hezekiah. The older houses are built of stone, with flat roofs and floors paved with tile set in cement. They are warmed by charcoal braziers and are frequently without chimneys. The climate is healthy, the nights cool, the summer heat is tempered by winds from the Mediterranean. Snow and frost are not uncommon. Rain falls only between October and May, the season of the early and the latter rains, and on an average only on fifty-two days of the year.





## Secular Facts about Jerusalem

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JERUSALEM is, in a sense, the capital city of the world. The Christian, the Jew and the Mohammedan regard it with extraordinary interest and veneration. Its name signifies "The City of Peace," and yet no city has been so often pillaged and demolished, only to be rebuilt and repopled.

Twenty-seven times has this been its fate, but Jerusalem, revered, lifted up, rock-bound and rock-undergirded, lives to-day.

We have letters from an Egyptian governor of Jerusalem to Pharaoh written a century before Moses. It is mentioned in Genesis by the name of Salem. As a national center, it dates from the time of its capture by David, — 2 Sam 5: 6-9, — 1040 B.C., and as a religious center five years later, when the Ark rested within its walls.

For the next two thousand years Jerusalem suffered severely at the hands of Egyptian, Israelitish, Assyrian, Babylonian,

Persian and Roman kings and armies, terminating in the siege and taking of the city in 70 A.D. by Titus, at which time the temple was demolished and the daily sacrifice ceased.

For two centuries and more Jerusalem was completely pagan. Shrines to Jupiter and Venus were erected on the site of the temple. The name Jerusalem was suppressed, and Jews forbidden to come within sight of the city under penalty of death.

Jerusalem first became Christian about 330 A.D., and remained such for three centuries. In 614 A.D. Chosroes, the Persian, captured it, and thirty years later the Arabs gained possession, set up the standard of Mohammed and changed the name to El-Kuds, "The Holy," by which it is still known in the East. For several hundred years the city was captured and recaptured by contending forces, and since 1244 has been a Moslem city.



## Description of Panorama Picture of Jerusalem

### Calvary. Figure 11

"There they crucified him." — Luke 23:33. "Nigh to the city." — John 19:20. "Without the gate." — Heb. 13:12. This historic and sacred spot is outside the city wall, north of Jerusalem, near the Damascus Gate. History and tradition lend themselves to the belief that it was a place of public execution 2,000 years ago. The hill is enclosed by a high wall, and bears the name "Gordon's Calvary," after the famous Christian general who identified the place. The "Garden Tomb" is near by.

### The City Wall on the East Side. Figures 12, 19

The distance from the northeast corner to the southeast corner of the wall is about three quarters of a mile.

### St. Stephen's Gate. Figure 13

It is probable that Christ was led through this gate on the way from Gethsemane to the high priest's house. It is named after Stephen, who was stoned near this spot. — Acts 7:59. It is the only exit in the eastern wall.

### Figures 14, 18

These show the limits of the temple courts, which include about 1,000 square feet and were entered by several gates, most of which are now closed.

### The Golden Gate. Figure 15

Through this portal Christ made his triumphal entry into Jerusalem. It has been "built up" for more than a thousand years. There are those who think this is in fulfillment of Ezek. 44:1-3. There is a belief that some Christian king will enter through this gate and take Jerusalem from the Moslems.

### The Mosque of Omar. Figure 16

This imposing structure stands on the site of Solomon's Temple, and is octagonal. It probably covers the spot where Abraham offered up Isaac, — Gen. 22, — also the threshing floor of Araunah which David bought "and built there an altar unto the Lord." — 2 Sam. 24:24. The rock on which the altar burnt offerings stood is under the dome of this building, which gives it its local name, "the dome of the rock." A hole through the rock probably carried away the offal of the sacrifices. It is now in the possession of the Mohammedans.

### The Mosque El-Aksa. Figure 17

This mosque was originally a Christian church and is located on the south side of the temple area and is built over vaults of great antiquity. The King mentions this place. It is regarded by Mohammedans as the holiest of places after Mecca.

## Description of Panorama Picture of Jerusalem

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### David's Tomb. Figure 1

It is situated on Mount Zion, at the southern end of Jerusalem, outside the wall. A large rock covers the tomb. The room of the Last Supper is shown. "The patriarch David, that he is buried, and his sepulchre is with us to this day." — Acts 2: 29. See also Neh. 3: 16.

### Jewish Synagogues. Figures 2, 3

These are the two principal synagogues in Jerusalem, which there are about seventy. They are used by the Sephardim and the Ashkenazim communities or sects of Jews.

### David's Tower. Figure 4

The tower is near the Jaffa Gate and was originally a Jebusite stronghold. It was taken by David, 1. 5: 6-9, — and is now used as Turkish barracks. Mr. Sanky when in Jerusalem climbed the tower and sang "Hold the Fort."

### The German Church. Figure 5

The modern church inside the city is built on the site of the ancient monastery of the Knights of St. John. The German Emperor visited Palestine and was present at its dedication in September, 1898.

### Church of the Holy Sepulchre. Figure 6

This church is believed to contain the tomb of Christ, and the cave in which the Empress Helena found the cross in the third century. At Easter thousands of pilgrims crowd the church to witness the ceremony of the holy fire.

### The Catholic Cathedral. Figure 7

This cathedral is inside the city wall and near the new gate which was opened in 1889 in the northwest angle of the wall. It is dedicated to St. Peter and has a fine chime of bells.

### Monastery and Church of Notre Dame. Figure 8

This is one of the largest and finest buildings outside the walls of Jerusalem.

### Russian Buildings. Figure 9

These buildings are located on the high ground north of the city. They comprise a church, hospital and schools. Thousands of Russian pilgrims are housed here during their visit to Jerusalem.

### Abyssinian Church. Figure 10

In this church the Christian Ethiopian worships. The building is round, so as to exclude corners, in which they believe Satan might hide.

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## Religious Facts Concerning Jerusalem

By length of occupation the religion of Mohammed has the strongest claim upon possession of Jerusalem. It has been dominant there for about eleven and a half centuries, the Jewish religion for about ten, the Christian for four and the heathen religions of Syria and Rome for about three centuries. Each of these periods has been broken by intervals, — the Jewish by the Exile and the Syrian conquest, the Christian by the first and second victories of the Saracens, the Mohammedan by nearly a century of Christian ownership during the Crusades. All these are subsequent to the taking of the city by David, behind which lies the long past of Jebusite, Egyptian and unknown ownership. Even in those early days Jerusalem seems to have been a religious center, for Abraham, returning from his successful pursuit of the Eastern invaders, stopped and gave tithes to its king, Melchizedek, "the

Priest of the Most High God." In him Abraham recognized a brother of common faith.

There have been six great buildings used as the central shrine of these religions, two of which, the Mosque of Omar and the Church of the Holy Sepulchre, are still standing. The first was Solomon's temple, which stood for three centuries and a half, then Ezra's, which lasted for nearly five centuries, and was replaced by Herod's temple, which was not quite a century old when the Romans destroyed it. The third was Hadrian's Jupiter temple, which lasted over a century. The Christians deserted the actual temple site for the place of the Holy Sepulchre, and their church has lasted, with many changes, more than a millennium and a half. The Mosque of Omar has served nearly thirteen centuries for Moslem worship and nearly one as a Christian church.



**GROTTO OF JEREMIAH, JERUSALEM**

This historic spot is located outside the city on the north side and underneath the hill Calvary. The prophet is believed to have written his Lamentations here. A wall is built across the entrance, as it is now a Moslem sanctuary.



#### JAFFA ROAD, JERUSALEM

This picture shows the road between the Jaffa Gate and the Hotel Du Parc. Here are the best stores, which are closed during the heat of the day. The road from Jaffa terminates here. With the exception of Saturday, it is the busiest place outside the walls.



**THE "VIA DOLOROSA" AND "ECCE HOMO" ARCH, JERUSALEM**

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man." — John 19: 5. This part of "the way of tears" is near Pilate's judgment hall. Here Jesus was presented to the Jews by Pilate.

## The "Ecce-Homo" Arch and the Pavement

(See opposite page)

"PILATE therefore . . . brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement." — John 19: 13.

Old Jerusalem is covered deep with rubbish. "The heathen are come into thine inheritance. . . . They have laid Jerusalem on heaps." — Ps. 79: 1. Over the street called Via Dolorosa is a partly built-up arch, shown in the photograph on the opposite page. Here was the judgment seat and Pavement where Pilate brought Jesus to show him to the people. Under the present street and the convent of the Sisters of Zion, this pavement remains. The photograph shows the Roman street (1) and triple arch (2), with a dotted line (3) fixing the present street level and the stairs (4) leading down to a covered way by which, in case of disturbance among the people, troops could be sent from the fortress Antonia to the court of the temple. — Acts 21: 27-32.

This ancient Roman pavement is grooved, to make it easier for animals to climb the hill. It is cut with marks (5) for games which the Roman soldiers played. In the corner is the pedestal or prophet's stone (6) from which Pilate possibly addressed the excited and jealous Jews saying: "Behold the man!" and later, "Behold your King!" But the crowd in the street cried out, "Away with him, away with him, crucify him." — John 19: 15.

The upright dotted lines (7) show the section of the arches now built into the convent chapel. At the side is shown the arch as it spans the present street (8). Another view of the street and arch follows on page 167.

These ancient and well preserved remains show a part of the city which without doubt was the scene of Christ's final rejection by the people and his condemnation by the Roman powers.



**PILATE'S JUDGMENT SEAT — THE PLACE CALLED GABBATHA — JOHN 19-13**

Drawn expressly for this book by the American Colony, Jerusalem. See description on opposite page.





**DAVID'S TOMB ON MOUNT ZION**

"So David . . . was buried in the city of David."—1 Kings 2: 10. "The stronghold of Zion: the same is the city of David."  
—2 Sam. 5: 7. This interesting place is on the south side of Jerusalem, outside Mount Zion Gate, and is without doubt authentic.

## The Jews' Wailing Place, Jerusalem

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AMONG the most pathetic sights in Jerusalem is that of the Jews weeping over the loss and desolation of their city and temple. On Friday crowds gather at the only remaining piece of the wall that once enclosed the temple, and which was unearthed about eight hundred years ago. From their Hebrew Bibles they read the following scriptures:

"O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. . . . We are become a reproach to our neighbours, a scorn and derision to them that are round about us." — Psalm 79. "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?" — Isa. 64: 10-12. "Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? . . . We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory. Remember, break not thy covenant with us. . . . We wait upon thee." — Jer. 14: 19-22.



"For the palace that lies desolate — We sit in solitude and mourn.

For the walls that are overthrown — *R.*

For our majesty that is departed — *R.*

For our great men who lie dead — *R.*

For the precious stones that are burned — *R.*

For the priests who have stumbled — *R.*

For our Kings who have despised Him — *R.*"



Courtesy Wallace Ruzing, D.D.

**THE VIA DOLOROSA — "THE WAY OF TEARS," JERUSALEM**

"And he bearing his cross, went forth." — John 19:17. One of the old streets of Jerusalem through which, tradition says, Jesus bore the cross on the way to Calvary. A part of the street is roofed over. Throngs of pilgrims traverse this street at Easter, chanting and praying as they move slowly on.



#### THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM

This church, which is inside the walls, is the center of Catholic Christendom. It is believed to contain the site of the crucifixion, the tomb of Christ and the cave in which Queen Helena found the cross. It was erected about 300 A.D., and has been demolished and rebuilt many times. At the Greek Easter the day of Pentecost is celebrated by the so-called miracle of the Holy Fire. All sections of the Eastern churches have chapels within its walls.



**THE DOME OF THE CHURCH OF THE HOLY SEPULCHRE**

This dome is built of iron and was restored in 1868 jointly by the Catholics, Greeks and Turks. It is 65 feet in diameter. Directly under the dome is the Holy Sepulchre and the angel's chapel, out of which the holy fire appears at the Greek Easter.

## Mary Reed, the Leper's Friend

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A Delegate to the Jerusalem Convention



MISS MARY REED, once a leper, but healed, and now a missionary to the lepers of India,

was a delegate to the Jerusalem convention. The story of her life and work is thrilling.

Born in Lowell, Ohio, she has lived in India for twenty years. For nearly six years she was a missionary of the Woman's Society of the church. Failure of health compelled her to return to America, where her trouble baffled the skill of the physicians. It was not until she consulted a specialist that the terrible fact was revealed to her — she was a leper. This refined Christian woman, suddenly confronted with the fact that she was the victim of the most dread and hopeless disease known to mankind, and that she had only a few years to live, probably in pain and entire separation from all her friends, instantly accepted it as an opportunity and a call and not a judgment.

During her six years in India she had been located for a time at Pithoragarh, near which



**THE POOL OF HEZEKIAH, JERUSALEM**

This ancient pool, inside the city, is 80 yards long and 48 yards wide. It is filled during the rainy season, December to April, and the water used in Turkish baths. Its construction is ascribed to Hezekiah, king of Judah, who reigned B.C. 700.

was a settlement of five hundred lepers. To them her heart went out in her great affliction and she dedicated her maimed life to their service in Christ's name. She did not remain for farewells, but confiding the terrible secret only to her sister hastened back to India. Only then did she write of her affliction and her purpose to her mother: "Our loving heavenly Father, who is too wise to err, has called your daughter to teach lessons of patience, endurance and submission. . . . While I am called apart among the needy creatures who hunger and thirst for salvation and for comfort and cheer, He who has called and prepared me promises that He himself will be to me as a little sanctuary where I am to abide, and, abiding in Him, I shall have a supply of all my need."

In this spirit of willing consecration she entered the leper colony and for fourteen years has given herself to the service of its

members. For six months the disease made rapid progress and she suffered intense and continuous pain. During this time, in a letter to a friend, she quoted a favorite hymn:

"No chance has brought this ill to me,  
'Tis God's sweet will, so let it be;  
He seeth what I cannot see,  
There is a need for every pain,  
And He will make it one day plain  
That earthly loss is heavenly gain."

As from God's hand she received this affliction, so in God's hand she leaves it: "I am sure His love, His wisdom and His power are at work. Words are empty to tell of a love like this. He has enabled me to say, not with a sigh but with a song, 'Thy will be done!' As God will! The end may come, and that to-morrow, when He has wrought His will in me."

She found the lepers ready to receive the Word and, "in the joy of service," she has





**THE KING'S GARDENS, KEDRON VALLEY**

"By the king's gardens." — Neh. 3: 15. "I [Solomon] made me gardens and orchards," — Eccles. 2: 5. These gardens are on the south side of Jerusalem, and are irrigated with water from the pool of Siloam.

led more than a hundred and twenty souls to the Master. She has acquired extensive grounds and has one of the finest leper asylums in the world. All this by Divine help, in answer to daily prayer.

In her devotion to others, the plague in her own body was stayed and disappeared. "I would that you could realize how wonderfully well I am," she writes after three years among the lepers; "my general health has never been so good as during the past two and a half years. And as for the dread malady which did cause me indescribable suffering until I made my body and the care of my health over to the Great Physician, there are only the faintest traces; the marks have become nearly invisible."

Miss Reed returned from the Jerusalem convention to give herself wholly to this work. When it was suggested that there might be new dangers incident to her return

she replied in a voice that had the clear ring of sincerity, "Results do not concern me at all. I long to go back. They love me. . . . I want to go back to their love."



**LEPERS BY THE WAYSIDE**

The disease is not contagious, except by contact, but hereditary.



Courtesy Wallace Nutting, Jr.

**ON THE WAY TO BETHANY**

A common roadside scene in Palestine, entirely familiar to Jesus and his disciples. The shepherd leads, not drives, his sheep knows each one by name, and brings them to green pastures and still waters.

ADONIS PALESTINA (Boiss)

Adonis de Palestine

Palestine Blood-drop

Blutströpfchen

*This is a small, almost globular, flower, of a deep, brilliant red, which, by reason of its shape and color, is thought to resemble drops of blood, which give it to some a religious association.*







## A Walk from Jerusalem to Bethany

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BETHANY lies over the height of Olivet, east, and about two miles from the "Golden Gate." There are two ways from Jerusalem. Let us follow, as nearly as we can, the path our Lord took when, physically wearied, He left the crowds of the street and the teaching in the temple to find rest in the home of Martha and Mary and Lazarus.

The only opening in the city wall on the east is that now called St. Stephen's Gate. Descending the steep slope of the Kidron valley, we find along the way, lepers, blind, lame and crippled, begging alms and crying, "Have mercy on me!"

On the slope of Olivet a high wall encloses the Garden of Gethsemane, with its sacred associations and ancient olive trees. Passing the garden we climb the narrow and steep path that leads over Olivet.

Looking back from the ridge, Jerusalem lies spread before us, the Temple area, with

the Mosque of Omar, the domes, minarets and towers of the city, lit by the morning sun. On the right, outside the city walls, are Calvary and the convention tent. From these heights Jesus, "when he beheld the city, wept over it."

On the summit of Olivet is the supposed place of Christ's ascension, crowned with a chapel. By the ruins of Bethphage we descend and reach the little village of El-Azareeyah, the village of Lazarus, which is Bethany. Olive and fig trees make a green spot on the bare mountain side. A mob of children surrounds us, clamoring in broken English for "backsheesh," and offering to show the sights. An opening in a wall leads down to the so-called tomb of Lazarus.

The traditional house of Martha and Mary is a ruin. No native Christian lives in Bethany. Only the hills, valleys and the unchanging mountains remain as Jesus saw them.





Courtesy Wallace Nutting, D.D.

**RUINS OF THE HOUSE OF MARY, MARTHA AND LAZARUS, BETHANY**

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. . . . Now Jesus loved Martha, and her sister, and Lazarus." — John 11: 1, 5. See Matt 21: 17; Mark 11: 1; 11, 12; Luke 10: 20; John 11.



**BETHANY, THE HOME OF MARY AND MARTHA**

"And he led them out as far as to Bethany." — Luke 24: 50. Situated on the east side of the Mount of Olives, and about two miles from Jerusalem. This view is taken from the east side of the village.

**TOMB OF LAZARUS, BETHANY**

" Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus saith, Take ye away the stone. . . . And . . . he cried with a loud voice, Lazarus, come forth." — John 11: 38-44.



**"CHAPEL OF THE ASCENSION"**

"And when he had spoken these things, . . . he was taken up." — Acts 1:9. On the summit of Olivet this historic spot was recognized as early as 315 A.D., and is preserved until this day, although it is controlled by the Moslems.



**THE ROAD TO BETHLEHEM — The Distance from Jerusalem, Five Miles**

Descending from the Jaffa Gate into the Valley of Hinnom, we pass Rachel's tomb, David's well, with the fields of Boaz in view. "And he sent them to Bethlehem, and said, Go and search diligently for the young child. . . . When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them." — Matt. 2: 8-9.

## Our Afternoon Visit to Bethlehem

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"THE shepherds said, Let us now go even unto Bethlehem." — Luke 2:15.

How strange it seemed to say to the porter, on Wednesday afternoon, April 6, 1904, "Please order a carriage and we will drive to Bethlehem."

From the Hotel du Parc we pass the Jaffa Gate and descend into the valley of Hinnom. On our left is the citadel of David and the spur of Mount Zion. On our right the lower pool of Gihon, and in the bed of the valley are "drawers of water" at the fountain recently connected with Solomon's pools.

Climbing the hill we pass the Ophthalmic Hospital of the Knights of St. John. A little farther on we look across the valley of Hinnom and the wilderness of Judea to the mountains of Moab in the distance. This picture presents a scene of fertility, barrenness and grandeur combined. We are shown an isolated tree, an oak with branches all

turned eastward by the prevailing winds; it is the traditional tree where "Judah went and hanged himself." — Matt. 27:5.

We cross the "Plain of Rephaim," now a grain field dotted over with olive groves. Near here David gained a victory over the Philistines, the "sound of a going in the tops of the mulberry trees" — 2 Sam. 5:23 — being the signal for attack.

At the foot of a slight ascent is an old rock-hewn cistern covered by a large stone; in its water, tradition says, the wise men saw the reflection of the star. From the top of the slope we see Bethlehem, the birthplace of Christianity, situated on a long range of hills. We are in the way of Mary and Joseph and millions of others whose desire has been to visit this Judean town. The valley sides are terraced, and green with vines and trees.

Soon we reach, on the right, a large domed building, Rachel's tomb, for "Rachel died,



**RACHEL'S TOMB NEAR BETHLEHEM**

" And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day." — Gen. 35: 20. Located on the Bethlehem road, four miles from Jerusalem. The Jews, out of respect for " the mother of their nation," visit this tomb.

and was buried in the way to Ephrath, which is Bethlehem." — Gen. 35:19. Hither resort the Jews to weep over and pray for the "mother of their nation." Bedouins bring their dead to be buried near here. On the western slope is the traditional home of Saul, Israel's first king. — 1 Sam. 9.

A little farther on we reach Bethlehem, and entering the town pass on the left a large cistern, for which "David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate." — 1 Chron. 11:17.

Bethlehem is 2,550 feet above sea level; its population is about 8,000, mostly Catholic and Greek Christians. The name Bethlehem, meaning "house of meat," is typical of its fruitfulness and fertility. The inhabitants, cleanly and industrious, make souvenirs of olivewood and mother-of-pearl. A narrow street leads into the market place at the

east end of the town. Before us is the Church of the Nativity, probably covering the inn, the birthplace of Jesus. It was built A.D. 330 by Constantine and has been restored many times.

A low, dark portal admits to the church; at the far end we descend into the cave that contains the manger in which the infant Saviour "was laid, wrapped in swaddling clothes." — Luke 2:7.

Gold and silver lamps shed a dim light over the cavern. Prominent near the manger is the Mohammedan sentinel, who stands there to prevent bloodshed between overzealous Christian pilgrims at the shrine of the "Prince of Peace."

Retracing our steps we are taken to the spur of the hill, at the rear of the church, and look across valleys and hills, beautiful with their spring attire. We looked down on the fields of "Boaz, a mighty man of wealth, who





**THE MARKET PLACE, BETHLEHEM**

Bethlehem is the market town of the peasants and Bedouins of the neighborhood, many of the latter coming from the region of the Dead Sea. Salutations in the market places are still to be seen.—Mark 12: 38. The market place is the center for news, as people from all parts of Palestine and the country east of the Jordan are to be found there.

came from Bethlehem unto the reapers," — Ruth 2:1, 3,—and thought, too, as never before, of Ruth who "gleaned in the field until even, and beat out that she had gleaned."

Beyond, a flock of sheep and goats grazing on the hills reminded us that "there were in the same country shepherds abiding in the field, keeping watch over their flock by night."— Luke 2:8. Here the angelic choir proclaimed "Glory, peace and good will."

Over these hills David led the flocks of Jesse, the Bethlehemite, and perhaps sang some of his psalms, and later was hunted by Saul. To the south we saw the location of the Cave of Adullam, famous in Bible history, and its connection with Joshua and David.

What scenes and history the landscape recalled! No part of Palestine is so full of interest in its combination of Old and New Testament associations. A setting sun forced us to return, leaving Bethlehem to the pros-

perity, peace and fascination that attaches to no other place in Palestine.



**"SHEPHERD LEADING HIS FLOCK"**

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." — John 10:4. The sheep and goats in Palestine respond to the shepherd's call. They are "led out" in the morning and "led in" at night. Each sheep has a name, but will not heed the call of a stranger. "They shall hear my voice." — John 10:16.



#### BETHLEHEM FROM THE WEST

"Now when Jesus was born in Bethlehem."—Matt. 2: 1. "Christ cometh . . . out of the town of Bethlehem."—John 7: 42. "But thou, Bethlehem Ephratah, though thou be little."—Micah 5: 2. Bethlehem has 8,000 inhabitants, most of them Catholic and Greek Christians. The Church of the Nativity erected over the stable is near the center of the picture.

## 15 O Little Town of Bethlehem.

PHILLIPS BROOKS, D. D. (BETHLEHEM, 7, 6, 66 O) LEWIS H. KROGER.

1. O lit - tle town of Beth - le - hem, How still we see thee lie!  
 2. For Christ is born of Ma - ry; And gath - ered all a - bove,  
 3. How si - lent - ly, how so - leat - ly The won - drous gift is giv'n;  
 4. O ho - ly Child of Beth - le - hem, De - scend to us, we pray;

A - bove thy deep and dreamless sleep The si - lent stars go by;  
 While mor - tals sleep, the an - gels keep Their watch of wonder - ful love.  
 So God im - parts to hu - man hearts The bless - ings of His heav'n.  
 Cast out our sin and en - ter in.—Be born in us to - day!

Yet in thy dark streets shin - eth The ev - er - last - ing Light;  
 O morn - ing stars! to - geth - er Pro - claim the ho - ly birth,  
 No ear may hear His com - ing; But in this world of sin,  
 We hear the Christ - man an - gels The great glad ti - dings tell,—

The hopes and fears of all the years Are met in thee to - night!  
 And praise us sing to God the King, And peace to men - on earth!  
 Where meek souls will re - ceive Him still, The dear Christ en - ters in.  
 Oh, come to us, a - bide with us, Our Lord Em - man - u - el



THE GOVERNOR OF BETHLEHEM — 1904

Faydi Effendi, the governor of Bethlehem, was one of the interested visitors during the morning session of the convention, April 18, 1904.



#### THE FIELDS OF BOAZ

Near Bethlehem, in a valley on the east, about fifteen minutes' walk. The girls of the town still follow the reapers in harvest time, gleaning ears of wheat and barley over the same fields.  
"And Ruth said, Let me now go to the field and glean." — Ruth 2: entire chapter.



**CHURCH OF THE NATIVITY, BETHLEHEM**

This church is supposed to cover the birthplace of Christ, and is a fine example of early Christian architecture. It was built about 330 A.D. by Constantine. It is now the joint property of the Greeks, Catholics and Armenians. Its grand simplicity is one of its attractions.



**CHAPEL OF THE NATIVITY, BETHLEHEM**

"She . . . laid him in a manger." — Luke 2. 7. This historic spot is a natural cave under the Church of the Nativity. It contains a recess, out of which, tradition says, the genuine manger was taken and sent to Rome. At Christmas time elaborate and lengthy services are conducted here. The place of the manger is marked by a star.

## Keeping Christmas at Bethlehem

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Who would not like to keep Christmas in the town where Christ was born? Except for the babe in the manger in that stable in Bethlehem there would be no day the world calls Christmas.

Tradition long ago located the site of the inn, and also the manger in which the infant Saviour was laid. On this site stands the Church of the Nativity, first erected by Constantine, A.D. 303. To this church hundreds of Syrian Christians go on Christmas Eve to take part in the public service.

At midnight the Greek bishop from Jerusalem accompanied by priests and monks, consuls and officials, takes his place at the altar in the church. Both altar and church are brilliantly illuminated with lamps of gold and silver.

On a gold and silver embroidered cushion placed near the altar a life-size wax figure of the babe Jesus reclines. After much chant-

ing, reading of Scriptures relating to the birth of Christ, and long prayers, mostly in Greek, the bishop parades the church carrying in his hands the cushion on which the image of the babe lies. As he moves slowly up and down the church the people bow; some even kiss the image as it is borne past them.

Under the altar of the church is a cave, which was used as a stable for the inn. To this cave the bishop and his attendants proceed, for, in the rocky recess where once was the manger, they are to deposit the image of the child.

From the manger the priest leads the people to the subterranean chapel in the Field of the Shepherds, about half a mile away, where a less elaborate service is held, at the close of which the people go to their village homes, kill a sheep or goat, and spend the day in feasting and visiting, saluting one another saying, "**All the year be peace.**"





**INTERIOR OF NATIVE HOUSE, PALESTINE**

The furniture in native homes is scanty. Every-day necessities in Palestine are as follows: 1, Family chest; 2 and 3, mud bins for storing meal and grain; 4, flour sieve; 5, baskets for bread and fruit; 6, water jars. Most of these are home-made.

## How We Dined as Guests of Abou Hassan

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SOME of us were bidden to dine with Abou Hassan, officially attached to the Mosque of Omar. Three quarters and more down the steep descent from the Mount of Olives, we found his house, and, passing through the gateway in the wall, presently were gathered in the upper room. This upper room occupies the entire top story of the central portion of the tripartite house, and is about fourteen feet square. It is the room of honor. It contained a bed, a cradle, a corner cupboard, a table, a few chairs, one or two trunks, and a small stand.

When our host, Abou Hassan, arrived, fresh from his duties at the Mosque, he appeared all smiles. His welcome was chiefly in Arabic, but his smiles and greetings were in the universal speech of hospitality. Compliments in Arabic, English, and interpretation began to flock as doves and to fly forth and back between him and our chief spokes-

man, until the room fairly buzzed with the beating of their white wings.

But we were there to dine. Soon the son of the house brought in the dinner on a broad platter, and we grouped about the table. The platter contained a lamb, stuffed with rice, and roasted whole. After the ancient manner, no bone of it had been broken. There it lay, steaming on the platter, complete from nose to tail, the most honoring dish which an Arab could offer honorable guests.

Abou Hassan rolled up his sleeves to the elbow and washed his hands, while we looked blankly on. There were no plates, no knives, no forks, no spoons, no napkins. But what need? Each one present had two hands!

Abou was ready and on tiptoe. With a smile indelible, he seized the lamb in a vigorous grasp, and began rending it apart. Extricating a leg bone, juicy, steamy, trickling, and with huge pieces of meat dangling, Abou



**WOMEN GRINDING AT THE MILL**

Made of a hollowed stone, the upper millstone turned by the hand. "Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore: for ye know not what hour your Lord doth come." — Matt. 24: 41, 42.

held it in his hands and looked about the circle with discriminating eye. It was the bone of honor, and he to whom Abou gave it would be best man at the feast. Best *man*, assuredly, for it was no question of ladies with Abou; men first and ladies presently is the Eastern custom.

Nobody wanted that bone, but Mr. Warren got it, and the rest of us watched to see what he would do with it. He took it gingerly and held it upright, while the juices trickled down his fingers. Then he reversed it, but with no better success. Judiciously as he might try with it, whichever way he turned it, it was *tricklesome*, and how was he to eat it? We enjoyed the honor which had befallen him.

Abou continued to tear strips and hunks from the lamb, and to present them around the circle, with an engaging little bow, a joyous chuckle, and an encouraging smile, and soon everybody in the party was tugging

away at his portion and licking his fingers with as much ladylikeness as circumstances allowed.

Then came Abou's turn. Standing in his place he plunged his hungry hands into the dish, selecting great collops of savory meat, and flinging them into his rapid-milling mouth and rolling up handfuls of the rice into compact balls and sending them after the meat.

There was no reserve about Abou, and he was good to see. If the rest of us had done as well, the little ones of the house might have "picked the bones," but nothing else would have been left to pick. Abou, in fact, was rather pained at our moderation, and intimated that an equal number of Arabs would have licked the platter clean. We could easily believe this to be true.

Dessert followed and was served in a flat, circular tin of about two feet in diameter. It was a production of the Jerusalem bake-



**NATIVE SLEEPING APARTMENT, PALESTINE**

"Arise, and take up thy bed, and walk." — Mark 2: 9. "Men brought in a bed a man . . . and let him down through the tiling." — Luke 5: 19. The bed of the East is portable; it consists of a quilted comfort stuffed with cotton or wool. It is spread only at night.

shops, and consisted of a mysterious confection of nuts and other ingredients, which was "not half bad." Each of us dug into the dish where and with what he could, and when we were satisfied the bulk of the confection still remained, but ornamented now by a series of holes whence material had been mined. Again Abou was rather pained. He expected us to eat it all.

But nothing could dampen his good nature or cool the temper of his hospitality, and soon he had the men of us out on an adjacent roof, while the ladies went to call on Abou's newest wife directly under the same roof.

From our point of observation we could almost look into Gethsemane, while yonder all the while lay the foundation stone of Zion, elect, precious, but surmounted these many years by the dome of Mohammed. "How long, O Lord? how long?"

Dusk was gathering. The convention was

calling. It was time to go. Abou Hassan, observing the good Eastern custom, preceded us to the gate in the wall, there to see the last of us. Going down the steep and angled path through the yard, cow yard as well as dooryard, we passed on the right a secluded portion of the house occupied by Abou's elder and superseded spouse. It showed no sign of life. One imagines her shut-in thoughts, immured there.

Abou Hassan, having dispensed a gracious hospitality, is now waiting to speak a courteous farewell. We have appreciated and will remember his kindness. Brother Jacob kisses him good-bye. Then the door is shut. On our way to the convention tent we pass the Garden of Gethsemane, with its old olives and solemn associations of our Lord's trial and overcoming, which send us to our worship under the shadow of reverent and grateful thought.



**ABSALOM'S PILLAR, JERUSALEM**

"Now Absalom in his lifetime had taken and reared up for himself a pillar, . . . for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name." — 2 Sam. 18: 18. It is in the valley of the Kidron, near Jerusalem.

## The Primary Work of the Cruise

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SEVENTY-FIVE Primary and Junior teachers were on the cruise. True to the instinct and habit of the International and State leaders, the fourth day at sea, under the guidance of Mrs. J. W. Barnes, the International and Primary Junior Secretary, these workers organized the "*Grosser Kurfürst* Primary and Junior Union."

The following officers were chosen: President, Mrs. J. A. Walker, Colorado; Junior Vice-President, Miss Caroline White, Tennessee; Primary Vice-President, Mrs. C. A. Baskerville, California; Beginners' Vice-President, Mrs. J. A. Burhans, Illinois; Secretary and Press Correspondent, Miss Clara Pearl Dyer, Rhode Island; Librarian, Mrs. C. H. Morgan, New York.

The purpose of the union was to help each other solve difficulties, to exchange plans of work and to increase knowledge and teaching ability. Also to gain knowledge concerning

the religious life in the ports visited and to study child life. A program was planned for the entire cruise from March 12 to May 17, with method work for the days previous to landing at Madeira, and for the last days of the return trip, the meetings between these periods to be spent in studying the fields visited, with exchange of experiences on the day following.

By this systematic effort 58 missions and schools in 20 different countries and sections were visited. The meetings held in Constantinople, Palestine and Italy were of special interest. It is believed that this close contact with the workers in the mission field has brought to them encouragement and help and that the little chairs and organ donated in Palestine, the pictures, papers and cards in Rome, and the support of orphan children in Galilee and other places will be multiplied when the story of this work is told at home.





**VIEW OF HEBRON, AND MOSQUE OVER THE CAVE OF MACHPELAH**

The stronghold of Judah. One of the world's oldest cities. In his tent, under a neighboring oak, Abraham entertained the angels.—Gen. 18:1-32. When Sarah died Abraham bought the cave of Machpelah for her tomb.—Gen. 23:1-20. Caleb drove out the giants.—Josh. 15:13-10. David reigned for seven and a half years.—2 Sam. 5:1-5.

## Hebron, the Home of the Patriarchs

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**HEBRON** is twenty-two miles south of Jerusalem and of great antiquity. "Now Hebron was built seven years before Zoan in Egypt."—Num. 13: 22. It was the stronghold of Judah, the town of the giants whom Caleb overcame, and the city of David before he took Jerusalem. It is 600 feet higher than Jerusalem, being 3,040 feet above sea level.

From Jerusalem we follow the Bethlehem road as far as Rachel's tomb, then keeping to the right, pass through carefully cultivated vineyards terminating on the west in the second largest olive grove in Palestine or Syria. Numerous erections of stone serve "as a cottage in a vineyard, as a lodge in a garden."—Isa. 1: 8.

Soon we reach Solomon's pools in a valley on the left, three in number and varying in size. "I made me pools of water."—Eccles. 2: 6. Near by is an old castle, dating from the seventeenth century, and close at hand

a vault containing "a spring shut up, a fountain sealed, . . . a well of living waters."—Song of Sol. 4: 12, 15.



"I stand continually upon the watchtower."—Isa. 21: 8. These isolated erections serve as places of defence and warning, and in summer as a residence.

The country on either side is covered with wheat, barley and lentils ripening unto har-



**SOLOMON'S POOL NEAR BETHLEHEM**

"I made me pools of water," — Eccles. 2: 6. Solomon's pools are three in number; the largest is 482 feet long and 48 feet deep. These pools are supplied by springs, and the water conducted to Jerusalem, a distance of nine miles.

vest. At a wayside inn we drink Turkish coffee at two cents a cup.

On the rise in front we pass several rock-hewn tombs, probably Jewish, and on the left is the village Halhúl, which prides itself on possessing the tomb of Jonah, covered by a fine mosque. Vineyards cover the hillsides, houses appear, and soon we reach a caravansary, where we leave our carriage.

Hebron has a population of about 18,000, mostly Moslems. It is one of the five sacred cities of the Mohammedans, and is noted for its primitive glass factories, where bracelets, rings and charms are made, also its tanneries, where goatskins are prepared from which "leather bottles" are made.

The attraction of Hebron is the Cave of Machpelah, in which Abraham, Isaac and Jacob are buried with their wives. It was bought originally as a burying-place for Sarah.—Gen. 23: 17-20. Over the cave is a

mosque, built about eight hundred years ago. No Christian or Jew is allowed to enter this place except by permission of the Sultan. In a hole in the wall, letters to Abraham, written in Hebrew, are placed by the Jews, begging his assistance and favor.

Next in interest is David's Pool, to the west of the mosque. It is reached through a covered street. On either side in dimly lighted rooms the "potter at his wheel" and the "weaver at his loom" are busy with their primitive machines.

The pool, which



A NATIVE OF HEBRON



**OLD WATER COURSE NEAR SOLOMON'S POOLS**

"Hezekiah stopped the upper watercourse." — 2 Chron. 32: 30. This picture shows a section of the old aqueduct from Solomon's pools to Jerusalem. It was probably made 900 years B.C., and is still in use conducting water to Jerusalem.

is forty-four yards square, is unquestionably ancient, and it was perhaps over it that the murderers of Ishbosheth were hanged.— 2 Sam. 4: 12.

On the north in the plains of Mamre is Abraham's Oak, in the midst of luxurious vineyards. Tradition says the patriarch received and entertained his angelic guests here.—Gen. 18: 1-8.

On the east is the brook Eshcol, where the spies "cut down from thence a branch with one cluster of grapes, . . . and they brought of the pomegranates, and of the figs."—Num. 13: 23.

The hillsides are covered with trees that yield abundant crops of olives, figs, mulberries, apricots and walnuts. Our visit to Hebron enabled us to understand the words of the spies to Moses,— "We came unto the land . . . and surely it floweth with milk and honey; and this is the fruit of it."—Num. 13: 27.



**ABRAHAM'S OAK, HEBRON**

"I pray you, . . . rest yourselves under the tree."—Gen. 18: 4.  
This tree is about thirty-two feet in circumference at the base.



#### THE WILDERNESS OF JUDEA

The dry and rocky region west of the Dead Sea and Jordan. "In those days came John the Baptist, preaching in the wilderness of Judea." — Matt. 3: 1. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." — Matt. 4: 1. David was hunted by Saul in this lonely wilderness.

## By Carriage to Jericho, the Dead Sea and the Jordan

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Six o'clock Friday morning, April 8, 1904, three horses, a modern carriage and a real "Jehu driver" waited at the Hotel du Parc to take us "down to Jericho," 825 feet below sea level. We were soon passing the Damascus Gate, Gordon's Calvary and the Garden Tomb, when the entire sweep of the Mount of Olives, the Kidron valley, and the Garden of Gethsemane came into view. We do not visit the Garden now, for we are to make a special trip to Gethsemane. We pass on our right thousands of tombstones inscribed in Hebrew with the names of those whose bodies are so fortunate as to repose near the Holy City.

Winding up and round the base of Olivet we soon reach Bethany on our left, and then turning eastward we behold, spread out before us, a magnificent panorama — "the wilderness of Judea," not a forest, but a barren expanse of rolling hills. Grass and flowers have a stunted growth, and we pass many

shepherds with their flocks. The descent now is great. We are indeed "going down to Jericho," but not to fall among thieves. The road twists and turns, and the Arabs call it "The Snake Road."

About two thirds of the way we rested for a while at the "Good Samaritan Inn." Never before did we read with such interest Luke 10:29, and understood how perfectly the parable of the Good Samaritan answered the question, "Who is my neighbor?"

The steepness of the descent increases as we approach Jericho. On our left is a magnificent ravine, through which the brook Cherith flows, and whither Elijah went at God's command. "For he went and lived by the brook Cherith, that is before the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." — 1 Kings 17:5, 6.





#### MONASTERY AT BROOK CHERITH

In the gorge known as Wady Kelt near Jericho the prophet Elijah was hidden. A monastery built into the cliffs marks the place that sheltered him. It belongs to the Greek church in Jerusalem. — 1 Kings 17: 3.

We saw, away down the ravine, a monastery that marks the place where the prophet is supposed to have been concealed. A little farther on, and we saw before us, yet still below us, the wide plain of the Jordan, and the north end of the Dead Sea, with the variegated mountains of Moab beyond. Modern Jericho comes into sight with its four hotels, mud huts and large Russian hospice. In the light of what we see about us it is interesting to read Joshua 2: 1, and Joshua 6.

After a little rest at a comfortable hotel, we visit Elisha's Fountain, about ten minutes' drive distant. Here we purchase souvenirs, drink fresh water and return to the hotel for lunch. Our horses having rested, we continue our drive to the Dead Sea and the Jordan, about eight miles distant, a descent of about five hundred feet. Our route takes us over dusty plains and through hills of sand. The vegetation disappears, and as we

approach the sea, the ground is frost-white with salt. We arrive on the pebbly shore of the Dead Sea.

"Dead," they call it, but we found it very much alive. Some of our party bathed, others gathered stones as souvenirs. All too soon we had to depart, leaving this wonderful mountain-bound salt lake, 50 by 10 miles in extent, to the loneliness that nowhere else is equaled. It is 1,300 feet below sea level.

We now turn our faces toward the Jordan. Half an hour brings us to its banks. The foliage of the trees, the singing of the birds, the silent, swift-flowing river, together with the sacred memories aroused, charm us. Here possibly Jesus came and was baptized, and on these banks He said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." And the Heavens were opened — the Spirit of God descended, and



#### THE PLAIN OF JERICO

"And Lot . . . beheld all the Plain of Jordan, that it was well watered everywhere. . . . Then Lot chose him all the Plain of Jordan." — Gen. 13: 10, 11. "And Zedekiah rebelled against the king of Babylon. . . . And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho." — 2 Kings 25: 5.

“Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Here, too, the Baptist preached. Farther up the river the hosts of Israel entered the Promised Land.

In a small boat we row up the river and gather reeds, and returning, fill our cans and bottles with water. Reluctantly we leave this historic river and turn our faces towards Jericho. We pass a huge tree that marks the site of Gilgal, once important, now obliterated. This is a most interesting ride. Away in front of us, behind Jericho, is the Mount of Temptation. “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.”—Matt. 4:1. On the edge of the village is an old building that bears the name of Zacchæus. “And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must

abide at thy house.”—Luke 19:5. As the sun goes behind the mountains we reach the hotel. The next morning an early start is made for the steep ascent to Jerusalem. The road probably follows the old trail. Our thoughts turned to Him who “stedfastly set his face to go to Jerusalem.”—Luke 9:51. The singing of a group of Russian pilgrims going up to the Holy City reminds us of Psalm 122. After a rest at the Good Samaritan Inn, we soon climb to Bethany, and from a turn in the road get a view of the city from where “when He was come near . . . he wept over it.”—Luke 19:41.

It may not be the same city, but it is Jerusalem, “beautiful for situation,” “buildd as a city that is compact together,” “whither the tribes go up,” and yet to become “a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.”—Isaiah 62:3.



#### MODERN JERICO

More than eight hundred feet below sea level and eight or ten miles from the Jordan. Near here Rahab concealed the spies.—Josh. 2: 1-24. Besieged and destroyed by Joshua.—Josh. 6: 1-27. Rebuilt in Ahab's reign.—1 Kings 16: 34. An important town in the time of Christ. Now a poor village. The Mount of Temptation is in the background.



**ELISHA'S FOUNTAIN, JERICHO**

"So the waters were healed unto this day." — 2 Kings 2:22. About fifteen minutes from Jericho a perpetual spring of cool, clear water supplies the villagers with drink and is used to irrigate the plain of the Jordan. "I will make the wilderness a pool of water." — Isa. 41:18.



#### THE RIVER JORDAN

" Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan; . . . Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him." — Matt. 3: 5, 13. " And Elisha sent a messenger unto him, saying, Go, and wash in Jordan, . . . Then went he [Naaman] down, and dipped himself seven times in Jordan." — 2 Kings 5: 10, 14.



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#### **NATIVES FORDING THE JORDAN**

Three bridges, two Roman and one modern, span the river Jordan, at which toll is taken for man and beast. Many of the natives ford the river, which can be done at three or four places when the water is low.





#### A BEDOUIN TENT

Probably the same kind of dwelling that sheltered Abraham, made of black goat's hair and called by the Arabs "house of hair." "Black . . . as the tents of Kedar." — Song of Sol. 1: 5. "And the Lord appeared unto him [Abraham], . . . and he sat in the tent door in the heat of the day." — Gen. 18: 1.

ALL people in Bible lands are interesting, but none more so than the sun-bronzed, half-clad nomads who may be seen everywhere, both in town and country. The Ishmaelites are proud of Abraham, the father of Ishmael, from whom they have descended with an unbroken history.

Scripture and many of the prophecies in it concerning the Ishmaelites are fulfilled in the modern Arab. Genesis 16:10, 17:20, 21:13, have their fulfillment in a people numbering thirteen millions. Genesis 16:12 is established by the Arab nation dwelling before the nations of the earth unsubdued, unconquered and independent. The wild, suspicious and ready-to-fight Arab of to-day is a perpetuated reality of Ishmael and his early descendants.

The country originally inhabited by them and outlined in Genesis 25:18, is still in their possession, and covers an area of about one

million square miles, no section of it having been ceded to any other power in exchange for protective or commercial advantages. Jeremiah 49:31 speaks of them as a nation "that is at ease," "dwelling without care," "having neither gates nor bars," and "dwelling alone," — all true of the modern Arab so frequently seen in Palestine and the lands adjacent, but only as a temporary resident..

The possessions of the modern Arab and the ancient Ishmaelite are the same to-day as they always have been. They are enumerated correctly in Jeremiah 49:29, where he speaks about their tents, flocks, curtains, vessels and camels.

The customs of the Arabs to-day are the same as at the beginning. They are slow to change. Their dress, manner of life and living vary little from those of their predecessors. In religious matters they are nearly all Mohammedans.



Photograph by A. Forder.

**This is a Moabitish Arab, who is frequently seen in Jerusalem. He is a "dweller in tents" and is dressed in Arab costume.**

## **Water Carriers and Sellers in Jerusalem**



**"Come ye thirsty ones and drink" is the cry of the man with the "leather bottle" slung on his back, as he walks the streets of the city. Good water is precious in Bible lands, and a "cup of cold water" given to any one is a special favor and gratefully appreciated. — Matt. 10: 42.**



**REV. ARCHIBALD FORDER, A DELEGATE TO THE CONVENTION**

Mr. Forder is an Englishman who has devoted his life to missionary work among the Ishmaelites of Arabia. For thirteen years he has lived among them. He is the only missionary who has entered Arabia from the north. The account of his life, labors and experiences among those isolated and neglected people is both interesting and instructive.



#### THE MOUNT OF TEMPTATION

"Then was Jesus led up of the spirit into the wilderness to be tempted." — Matt. 4: 1. On the eastern border of the wilderness of Judea, and seven miles from the Jordan. The grotto where Jesus fasted is shown. "In those days he did eat nothing." — Luke 4: 2.



**THE INN OF THE GOOD SAMARITAN — On the Road to Jericho**

"But a certain Samaritan . . . had compassion on him . . . brought him to an inn and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." — Luke 10: 33-35.



**THE ASCENT FROM GETHESEMANE TO JERUSALEM**

"Then took they him, and led him, and brought him into the high priest's house." — Luke 22: 54. This shows the road leading from the Kidron valley to St. Stephen's Gate. Possibly Jesus passed this way after his arrest in the garden.

## Reception and Banquet in Jerusalem

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ALTHOUGH there are a score or more of Protestant evangelical organizations and many individual missionaries in Jerusalem, yet because of illness and the absence of interdenominational organization, no plan had been matured for welcoming the American and English delegates.

There was also little knowledge among the pastors, teachers and members of Protestant churches of the real purpose of our coming, and no known plans by which the people could derive the largest good from the sessions of the convention.

When the Central Committee understood the situation, a typewritten invitation was sent to about two hundred resident and visiting pastors, missionaries and delegates to be its guests on Saturday evening.

When these were ready for mailing, we learned that so few letters are received in Jerusalem through the post-office that to

insure prompt delivery the invitations must go by messengers.

The plan was new and surprising and it proved successful. About one hundred and fifty people from Palestine and the far East and from the West were there. Never before had such a company of Christian people met in Jerusalem. Those were ninety most fruitful minutes which measured the time of the reception. The uttermost parts of the earth were there; but it was the local guests in whom we were most interested.

The speaking at the tables did not close until almost midnight, when the people went out into the streets of an unlighted city. The task was finished. It had been difficult, but the results justified the anxious thought and strength it cost. The local interest in the convention and its results upon the people were assured. Surely God had prompted the doing.





**THE PLACE OF STEPHEN'S STONING, JERUSALEM**

"And they cast him out of the city, and stoned him." — Acts 7: 58. This spot, located by tradition, is between the east wall of Jerusalem and Gethsemane. One entrance into Jerusalem is through a portal called St. Stephen's Gate (see page 231), it being near this interesting place.



**ST. STEPHEN'S GATE, JERUSALEM**

This gate is the only exit on the east side of the city. The lions on the wall show that the Crusaders rebuilt it. Through this gate Jesus was led from Gethsemane, and near here Stephen was stoned. It leads into the Via Dolorosa.



**SERVICE BY THE DELEGATES IN A GROVE ON THE MOUNT OF OLIVES**

Monday Afternoon, April, 18, 1904

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying Tell us, when shall these things be?" — Matt. 24: 3. See also Matt. 21: 1; Mark 11: 1; 13: 3; Luke 21: 37; John 8: 1; Acts 1: 12.

## The Service on the Mount of Olives

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WITHIN the walls of Jerusalem ruin covers the places Jesus knew. Students dispute about the scenes of his last supper, his trial, crucifixion, burial. But about Gethsemane, the place where he wept over Jerusalem and the scene of his ascension there is no dispute.

It was fitting, therefore, that the convention should hold one of its meetings on the Mount of Olives, where the fellowship of Jesus with his followers was vivid in the recollection of his last days on earth.

We met in the grove belonging to the Armenian Church. When Dr. Devins of New York, the leader of the meeting, asked permission, the answer was "Why not? Do we not all serve the same Christ?"

The place of Christ's sorrow was on one slope of the mountain, in Gethsemane. The home of his friendship with Martha and Mary and Lazarus on the other, in Bethany. From the turn of the road he looked upon

Jerusalem and wept over it. Down the long slope to Kidron and up to the city gate he rode while the multitude spread their garments in the way and cut down branches from the trees to strew before Him, crying "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest." Over the mount He led his disciples, and "while He blessed them, he was parted from them."

In these melting and uplifting thoughts we sang hymns of dedication and praise, —  
"My Jesus, as thou wilt," and

"But warm, sweet, tender even yet  
A present help is He:  
And Faith has yet its Olivet  
And Love its Galilee."

Men of like faith, from London to Japan, spoke of Jesus and the sacred associations of his life, and we returned to Jerusalem with the sense of his presence and his benediction.



Courtesy Wallace Nutting, D. C.

#### OLIVE TREE IN THE GARDEN OF GETHESEMANE

Enclosed with an iron fence, at the foot of the Mount of Olives, ten minutes' walk from the city wall nearly opposite the "Golden Gate." "Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." — Matt. 26: 36-46. See Mark 14: 23-43; Luke 22: 40-47; John 18, 19.

## Under the Olives in Gethsemane

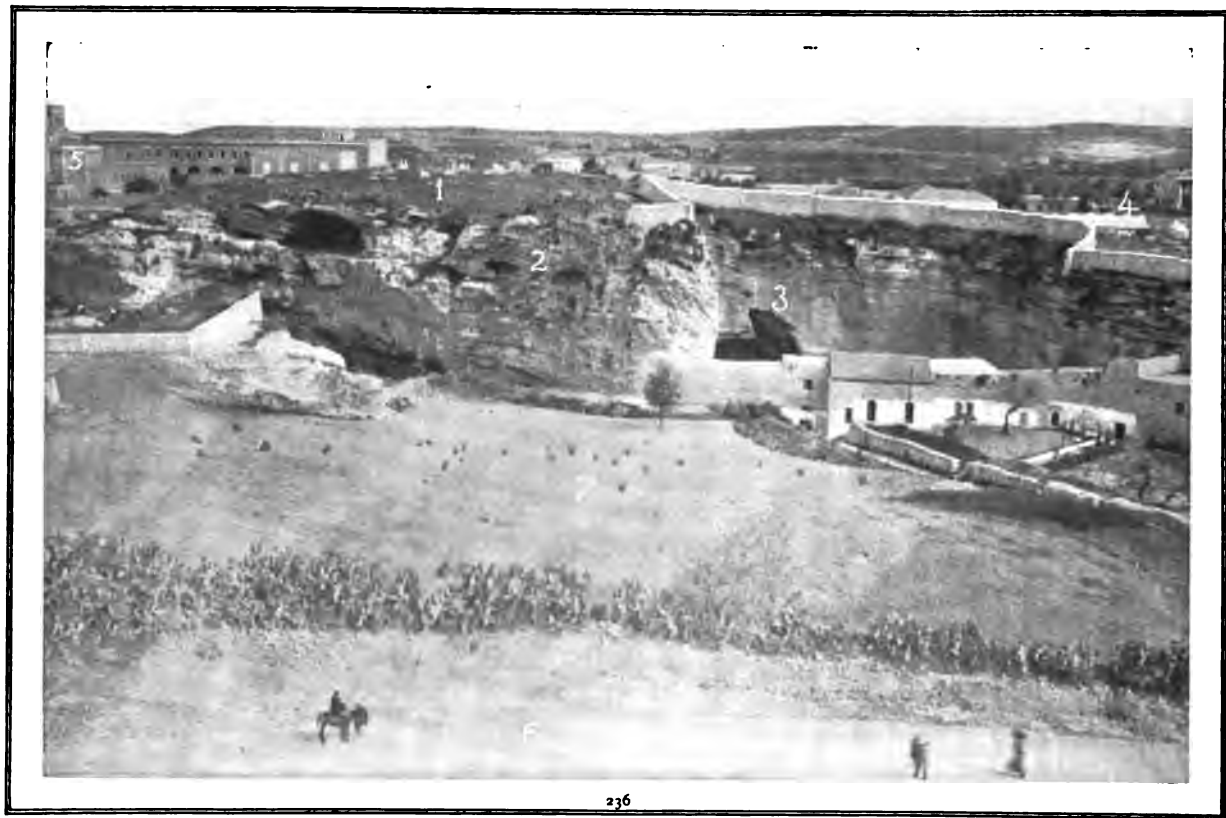
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CHRIST'S first great temptation came in a wilderness, his last and hardest in a garden. The wilderness, that dry and stony desert of Judea, endures with hardly a trace of man's occupation or improvement upon its sterile hills and thirsty valleys, a fitting place to wrestle with the powers of darkness that assail the soul. And the garden remains, not unchanged, but unchanged for so long that it has become one of the central places of Christian pilgrimage. Under its old olive tree now blooms a garden after the Western fashion, bright with flowers, carefully tended and watered by the monks in charge. The air is fragrant. All speaks of peace to the soul, unbroken by alarms, unmarred by inward doubts.

Such a retreat must have been as delightful as needful to the weary soul and body of our Lord. And yet he was so made in the very image of our humanity that he shared our

experience that the hardest trials come when we have left the excitements of the crowd and have come face to face with our own souls in solitude. The burden of Gethsemane was one which even the three favored disciples might not share. Christ's real and final struggle came before the arrest, the trial, the scourging and mocking and the cross. The calm dignity of these trying or agonizing hours was won in that lonely hour under the olives of Gethsemane. The conflict of the soul was wholly past when he went forth to meet arrest.

Of this we thought as we stood under the gnarled old tree and in the soft air enjoyed the fragrance of the flowers. Christ won his victory on the very battle-field of solitary decision and self-surrender where we must fight. And we seemed to hear him saying: "In the world ye shall have tribulation: but be of good cheer, I have overcome the world."



## Calvary from the North Wall

(See picture on opposite page)

"And when they were come to the place, which is called Calvary—the place of a skull—there they crucified him."—Luke 23:33. This sacred place is a prominent mound about sixty feet high outside the wall, near the Damascus Gate. It was identified by General "Chinese" Gordon. The hill has recently been inclosed by a wall. The convention tent was pitched on the north side of Calvary.

The illustration shows: 1. The top of the hill. 2. The profile of a face and skull. 3. The grotto of Jeremiah. 4. A part of the convention tent. 5. The Church of St. Stephen. 6. The road to Gethsemane, Bethany and Jericho. 7. A patch of cultivated débris. The hill is inside a triangle of much-traversed roads. The hymn, "There is a Green Hill Far Away," reproduced from the "Jerusalem Manual of Worship," faithfully portrays this memorable site.

## 38 There is a Green Hill Far Away.

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Mrs. C. F. ALEXANDER.

Geo C STEINER

1. There is a green hill far a-way, With-out a cit-y wall;  
2. We may not know, we can-not tell What pains He had to bear;  
3. He died that we might be for-giv'n, He died to make us good,  
4. There was no oth-er good e-nough, To pay the price of sin,

Where the dear Lord was cru-ci-fied, Who died to save us all.  
But we be-lieve it was for us He hung and suf-fered there.  
That we might go at last to heav'n, Saved by His pre-cious blood.  
He on-ly could un-look the gate Of heav'n and let us in.

CHORUS

Oh dear-ly, dear-ly has He loved, And we must love Him too;

And trust in His re-deem-ing blood, And try His works to do.

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#### THE CONVENTION TENT

The tent used by the World's Fourth Sunday-School Convention at Jerusalem, April 17, 18 and 19, 1904, was located east of and near Calvary. Where the tent stood a camp of German Crusaders was pitched eight centuries ago and their hymns went up from this ground. There was no hall in Jerusalem large enough to accommodate the Convention. The tent was the property of the Notre Dame Catholic Convent, and was sent out for the use of French Pilgrims. One part was at Mt. Carmel, the second at Nazareth and the third at Jerusalem. They were brought together for the first time for the use of the World's Sunday-School Convention.

## The Opening Session of the Convention

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WHITE-ROBED figures sat impassively by the roadside, and little groups of Orientals stood or walked near the great convention tent, eying curiously the Westerners, who moved in a steady stream out from the Damascus Gate, past the century-stained brown

walls of Zion, under the shadow of Golgotha and on into the long, narrow tent.

Within, the nations of the world were gathering. Sitting together on the raised platform were men whom you see at every international Sunday-school convention in the

home land, and mingled with them were faces and costumes never before seen in any assemblage known to history.

That kindly faced, swarthy skinned, gray-bearded patriarch, clad in graceful, flowing robe reaching to his feet, whose mild eyes look out at you from under a turban, is Jacob, Son of Aaron, High Priest of the Samaritans. Leaving the little remnant of his people, less than two hundred souls, who live together at Nablous, ancient Shechem, thirty-five miles north of Jerusalem up in Samaria, he has come with his son, by invitation, to attend this world's convention of Christian Sunday-school workers. Surely he has a warm place in his heart for those who are meeting in the name of One who, nineteen centuries ago, talked so lovingly and revealingly with a certain Samaritan woman, one of this High Priest's own people, as they sat together by the side of Jacob's Well, within



#### INTERIOR OF THE CONVENTION TENT

Oblong in shape, 40 x 200 feet in size, this "Modern Tabernacle" received the delegates. The platform was placed on one side of the tent, near the center. Flags of many nations, numerous maps and charts decorated the sides. The acoustic properties were excellent and the seating capacity about 1800.

sight of the Samaritans' holy mountain Gerizim.

But there were scores of other sects and nationalities in the convention tent. Twenty-six countries were represented. Fifty-five different religious bodies joined together in the worship of God.

The Archdeacon of London and the Sultan's Press Censor for Palestine were there; cowls and fezzes and bared heads bespoke the varying civilizations of the world. Jews of all countries, and Christian Jews too; Catholics—Greek, Roman, Armenian; Copts and Moslems; Maronites and Reformed Jews; Brethren in Christ and Bible Christians; India, South Africa, Russia, Newfoundland, Denmark, Egypt and the islands of the sea,—all the world's children were brothers that day in their common worship.

And the child was in the midst. That was why they had come. "The Children's

Charter" was the theme not only of the convention sermon preached that morning by Archdeacon Sinclair of London, but it was the keynote of all the sessions, the God-ordained center about which this world-assembly revolved.

A great unspoken "Amen" went up from the hundreds of hearts beating in unison when, after Charles Wesley's hymn

"Love divine, all love excelling,  
Joy of heaven, to earth come down!"

had been sung, Mr. W. N. Hartshorn stepped to the front of the platform and said quietly: "By the good providence of our heavenly Father, we have reached the goal of our cruise."

The Jerusalem convention had begun. The vision of the men who had seen it in their hearts for years was becoming a reality.



**THE VENERABLE WILLIAM MACDONALD SINCLAIR**

Archdeacon of London, Canon of St. Paul's, Honorary Chaplain to his Majesty the King and Examining Chaplain to the Bishop of London, who delivered, in the tent, Sunday morning, April 17, 1904, the opening address.

## The Children's Charter—Matt. 21. 15

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ARCHDEACON SINCLAIR OF LONDON

From a sermon preached in the convention tent, Jerusalem, Sunday evening, April 17, 1904

It is with a feeling of the profoundest reverence, and an awe that stirs our very hearts, that we are assembled from the distant parts of the earth to see the place where the personal revelation of the Eternal was made to man, and to store in our memories the vision of the hills and fields where His life was passed who was the Link between heaven and earth, the Mediator between God and man, the Interpretation of the world's history, the Son of God.

Different indeed was the splendid city of Herod in the days of our Lord from the crowded Syrian town which we have been surveying. Herod had rebuilt the temple with unbounded grandeur, and at the northern end of its area erected a fortress of regal strength and luxury. He had surrounded the city with a new and massive wall, with

three new towers of enormous strength. A splendid marble palace on Mount Zion, a spacious theater, a sumptuous town-hall, and many handsome streets and buildings, had raised Jerusalem to the summit of its material glory. That was the Jerusalem about which our Lord walked, and which witnessed his crucifixion. Thirty-seven years after his death it was all swept away.

Jerusalem has always been a city of war and bloodshed. Twenty-seven times it has been sacked. After these destructions and rebuildings, it is not so much the exact spot where sacred events occurred that draws us, as the general realization that these are the hills and paths which were before our Divine Master when he was living that life which is the salvation of the world. That is why our memories will love to linger around these



**THE SOUTH GATEWAY OF THE TEMPLE PLATEAU AND SUMMER PULPIT**

Portals as seen in the picture flank the plateau on which the Mosque of Omar stands. The Mohammedans believe that at the Judgment Day scales will be suspended from these arches, in which men's actions will be weighed. The pulpit, an example of Arabian art is used on special occasions only.

holy hills, and we shall visit and revisit again and again, in thought, this still beloved land where the gates of heaven were thrown open by the Lord of Glory, and angels sang, and the voice of God was heard by mortal ears.

The fact that it is in the interests of the children that we have come together brings us near to the heart of the Saviour. Children were always dear to him.

If the Lord took them up in his arms, put his hands upon them, and blessed them, no service is too great for the Church to undertake in bringing them to him. I ask you, then, as you stand here in the very footsteps of our Lord, to make a great resolve, one and all, that your work for those whom he loved to call his lambs shall be more complete, thorough and whole-hearted than ever before. It is a great aim that you have before you, and a glorious possibility. It is not merely to store their minds with facts about

the Bible, but to teach them the very message of God himself, and to make them know the love of Christ.



SYRIAN CHILDREN



## A Memorable Communion Service



Leonardo Da Vinci

“With desire I have desired to eat this passover with you before I suffer.” — Luke 22: 15. “Take, eat; this is my body. . . . Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” — Matt. 26: 26-29.

“They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” — Luke 13: 29. — “For one is your Master, even Christ; and all ye are brethren.” — Matt. 23: 8.

“I speak as to wise men; . . . The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: . . . all partakers of that one bread.” “As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” — 1 Cor. 10: 15-17; 11: 26.

## A Memorable Communion Service

Under the Shadow of Calvary, near the Garden Tomb, in Sight of the Ascension Mount

"This do in remembrance of me"

WE were in conference in an upper room in Jerusalem — a few of the brethren with some of the local missionaries. It was Saturday, April 9, 1904, toward evening. One of the local brethren asked, "Why can't we have a communion service Sunday afternoon and all join in it who wish?" The suggestion was immediately accepted, a committee was appointed to arrange details and on Sunday morning Dr. John Potts announced that such a service would be held in the tent that afternoon at four, and that all who wished to unite in it would be welcome.

Twenty-five pastors volunteered their assistance, and that Sunday afternoon fully eight hundred disciples from every land, speaking in many tongues, met to remember the Lord's death hardly a stone's throw from Calvary, and within a short distance of the

place where Christ in the upper room ate the Passover with his disciples nearly two thousand years ago.

The grapes from which the unfermented wine was made ripened near Gethsemane and the Garden tomb; the bread was not unlike that which we use in our home churches. Some of the number were six to ten thousand miles from any church of the order to which they belonged. They had nearly all been strangers to each other a little while before; but all were thinking of the Lord who loved them and had given his life for their redemption.

We sang: "'Tis midnight; and on Olive's brow"; "We join with all in every place"; "When I survey the wondrous cross"; "Rock of ages, cleft for me."

There never was such a company gathered



#### THE GARDEN TOMB

" Now in the place . . . there was a garden; and in the garden a new sepulchre " — John 19: 41 — " which was hewn out of a rock. " — Mark 15: 46. This tomb is on the west side of Calvary, near the Damascus Gate. It is the property of the English and is enclosed by a wall.

at the Lord's table in the City of the Great King. What wonder that an aged Armenian Christian said, "This is heaven. Now I am ready to die. I want to die."

#### Discerning the Lord's Body

Some one has said: "The high purpose of the use of the symbols is that we may discern the Lord's body." Never had these symbols a more divine and hallowed significance; never for any of us can they have in the years to come. It seemed but a step to the Lord himself in glory. Such intense devotional silence, such consciousness of the presence of Christ, were never before experienced by those who were present. The high purpose of the symbols were fully realized in our discerning the Lord's body.

Ours was a foretaste, in that hour, of the fellowship and communion of saints when Christ himself will preside in heaven at the

Passover Supper; when we hope to sit down with him and with God's children gathered from every nation and tribe and tongue. As now there is one nature, then there will be one name, replacing the fifty-seven denominational names which were represented at our convention in the earthly Jerusalem.

After journeying together for many weeks, we had come to a fuller understanding of the spirit and significance of Christ's life and of the meaning of his memorial feast. Our common purpose had made us forget for the moment in these strange surroundings whether we were Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, or whatever else, in the simple and joyful remembrance that we were all Christ's followers and therefore brethren, subject to the command and obediently remembering the death and resurrection of our common Lord and Elder Brother.



#### THE GARDEN OF GETHESEMANE

"He went forth with his disciples over the brook Cedron, where was a garden, into the which he entered." — John 18: 1.  
"Then cometh Jesus with them unto a place called Gethsemane." — Matt. 26: 36. This garden is at the base of Mount Olivet. Olive-trees over two thousand years old are in the garden. Gethsemane signifies "oil press."

## Closing Words of Dr. Munro Gibson at the Lord's Supper <sup>251</sup>

AND now we come to this spot, Calvary, where the dear Lord was crucified. And let us remember that the crucifixion was not the event of a day; it was the event of eternity. In the deepest sense that crucifixion is with us still. Jesus Christ, the same yesterday, to-day and forever, has the same heart love as when he hung on that cross and when he said, "Father, forgive them, for they know not what they do."

I suppose you have all seen the illumination on top of the Church of the Holy Sepulchre. You have seen the cross turned into light. If you have not seen it, look for it to-night; and as you look, remember the hymn,

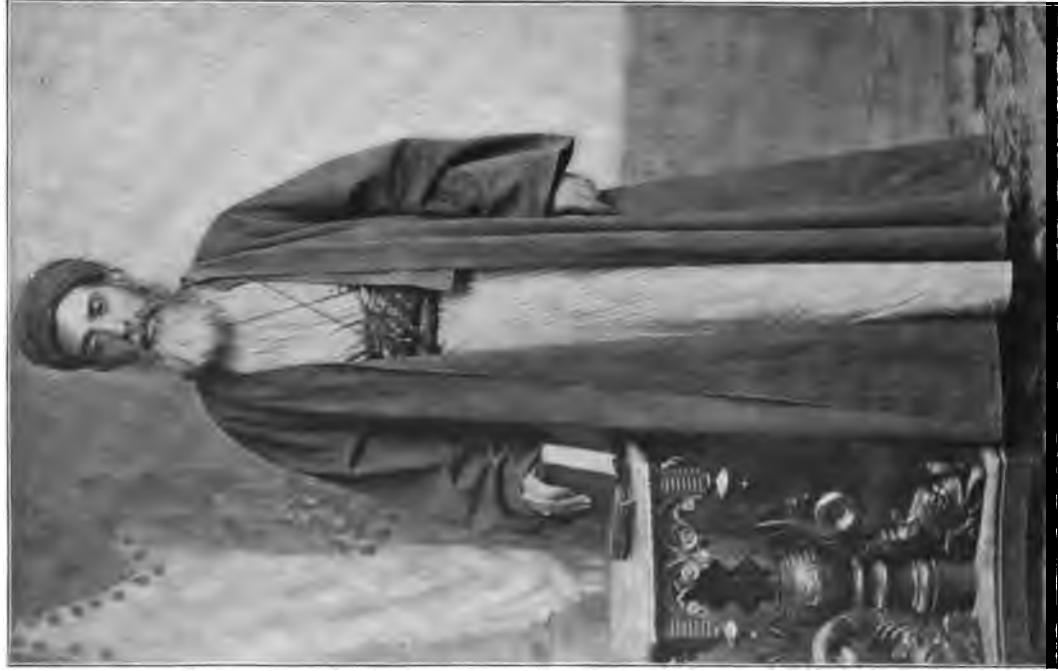
"In the cross of Christ I glory:  
Towering o'er the wrecks of time."

Think of the wrecks we have been seeing these last few days, — wrecks, wrecks, everywhere.

He was not thought worthy to be put to death even within the city, and was crucified without the gate, and the cross was the emblem of shame, and the deepest shame that the world ever knew. Now the "Cross" is the glory of all that is best in the world. Now it is lifted up. And here we are, gathered together from all parts of the world, near the spot where our Saviour hung and agonized and died for us.

We are here to celebrate that death, and to say, "In the cross of Christ I glory." Oh, may it be with more love than ever before, and with deeper consecration than ever before, that we take into our hands once again, in this sacred spot, these sacred emblems.

May the Lord be more really present here to-day than on the day he was crucified. May the Lord manifest himself to all of us, and may we all henceforth bear, aye, even in our bodies, the marks of the Lord Jesus.



**THE SAMARITAN HIGH PRIEST, JACOB, SON OF AARON**

This patriarch came from his home in Nablus, the site of ancient Shechem, to attend the Convention. He still officiates for a little remnant of less than two hundred of this ancient people.

## Address of Welcome

DELIVERED IN HEBREW, BY THE SAMARITAN HIGH PRIEST, JACOB, SON OF AARON

"May I have the honor, as a Christian Jew, to interpret to this audience the words of welcome just addressed to the Christians from all the nations of the world by the Samaritan High Priest?"—*Words of Rev. J. E. Hanaeur, spoken in the convention at the conclusion of the High Priest's address.*

"From Gerizim, the Mountain of Divine Blessing, the eminence whose mighty shoulder overshadows and has given its name to the ancient city of Shechem (the modern Nablous) where we dwell, we come in order to extend a welcome to the delegates who have gathered from many and distant lands in order to hold this Sunday-School Convention.

"As representatives of one of the most ancient though indeed at present the smallest of the four monotheistic forms of religion, we, priests and laymen of the Samaritans, bid you a hearty welcome to the Land of Promise.

"In this representative assembly we recognize a fulfillment of the Divine precept, 'Rejoice, O ye nations, with his people' (Deut. 32:43),— and we seize this opportunity in order to record our knowledge and appreciation of the fact that the Founder of Christianity and all sincere disciples of his have always evinced a deep sympathy with our people, a reverence for Sacred Books, and an interest in our history.

"May the God of Israel bless you in your coming in, and in your going out, from this time forth and forever.

"Amen."





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 نحن جديزيم حين البركة الالهيه الذي كفته العظيم فطمع لمدينة شكيم القديمه التي نحن ما نبرح الان  
 اتينا حتى نقول اهلا بالمرسلين الذين اتوا من بلاد بعيدة فمخاضة لكي يتخفوا اهلا  
 احتفال « مدرس الاهد »

اتنا نحن نواب من قبل اقدم واصغر لمواثف الاربعة اديان الذين يصدقون بتوحيد الله ونحو  
 كرهنة الله واحد وجوه لنا اتنا قد اتينا حتى نقول لكم اهلا وسهلا لارض الموعد  
 بدت في اجتماعكم هذا باتمام الوصية الالهيه « هدا يا شعوب قوم » و بهذا فنتم الفرصة  
 حتى نذكر ان مشي الينا المسيحية وتدميزه قد اظهروا دائما الحاسيات العميقة انتم  
 وأوردوا الاكرام نحو كتبنا المقدسه واستفادوا من توارثنا فطلب من اله اسرائيل ان يبارك  
 عليكم بخولكم وخدموكم آمين

رئيس الكهنة  
 يصدق به هرون

كاهن  
 شفي به يعقوب هرون اسحق به عمران

وجوه جلي  
 جلي به يعقوب جلي



The High Priest  
 Seal

Reproduction from the original manuscript in Arabic of the Samaritan High Priest's address to the convention on Sunday evening, April 17, 1904. For translation see page 253.



**THE VERY REVEREND G. F. POPHAM BLYTH**

Bishop in Jerusalem and the East, who extended, in the tent Sunday evening, April 17, 1904, in the Christ spirit, a welcome to Jerusalem to the delegates to the Convention from all lands, speaking all tongues.

## Dear to the Saviour's Heart

(From the Words of Welcome by the English Bishop in Jerusalem, Sunday Evening, April 17, 1904)

I HAVE endeavored to meet the friendly wish of the American contingent of this great convention, that I should give a short address of welcome to you at the Holy City.

This convention is an evidence that there is in the horizon of its prospects a common ground on which many denominations of Christianity can meet together in harmony. It embraces points which reach towards that vast scheme of catholic unity which is so dear to the Saviour's heart, and which he so solemnly pronounced here at Jerusalem as his will. . . . It is in centers of unity that we all feel that there is "One Lord, one Faith, one Baptism, one God and Father of All."

The Sunday-school system is a happy rallying point for young and old against that neglect of that claim of the Lord's Day for

devotional exercises which is the danger of our age. If the subject of religious instruction is crowded out of the secular week-day schoolroom it is surely a blessing that it can find its appropriate occasions on a day which otherwise we might not "remember to keep holy"; but might turn it, as so many do, into a day of physical recreation, rather than observe it as a day of rest and devotion.

You come here in the dawning of great days of opportunity, in a land over which rests the promise of certain revival; when through the mercy of the churches of the Gentiles the people of the land shall obtain the mercy of God. And now, friends, "pray for the peace of Jerusalem"; look around to the revelation of that Jerusalem which is above, which is "the mother of us all."



**THE VILLAGE OF SILOAM**

Siloam is a large village between Jerusalem and the Mount of Olives; it is built on the east side of the Kedron valley. It is mentioned in Scripture as early as Nehemiah 3: 15.



**HIS EXCELLENCY KAZIM BEY, GOVERNOR OF JERUSALEM**

By whose favor and courtesy permission was granted to hold the convention in a tent, April 17, 18, 19, 1904, just outside the city walls of Jerusalem and near to "Calvary," and the "Garden Tomb," and the Damascus Gate.



Photograph by A. Forder.

**NATIVE TEACHERS, BIBLE WOMEN AND EVANGELISTS — JERUSALEM, APRIL 16, 1904**

A company of Syrians, Armenians, Germans and Anglo-Saxons, representing many phases of missionary work, gathered in the room of the Christian Alliance in Jerusalem to be welcomed and addressed by the Committee of the Convention. Sympathetic and encouraging words spoken in English were interpreted into Arabic by a native pastor.

CHRYSANTHEMUM CORONARIUM (L)

Chrysanthemum

Chrysanthemum

Weicherblume

*Among the many plants cultivated in other countries, but which grow wild in Palestine, is this large, yellow flower. Its favorite haunt is in the low lands, such as Jericho, where it attains a height of several feet. It is found also on the mountains.*











#### THE "GOLDEN GATE"

This gate is in the east wall of Jerusalem, once open and leading into the Temple courts. Through this gate Christ made his triumphal entry into the city. It has been closed, except for a brief interval during the crusades, for more than a thousand years, some think as a fulfillment of Ezek. 44: 1-3.



**DAVID'S TOWER AND WALL FROM THE BETHLEHEM ROAD**

"So David dwelt in the fort, and called it the city of David." — 2 Sam. 5: 9. This tower is still used as a fortress, being occupied by Turkish soldiers. It is near the Jaffa Gate, inside the city wall.

## The Closing Session of the Convention

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FOR three days session had followed session in richness of thought and address and spiritual blessing. Tuesday night had come, and the workers were to meet once more, for the last time, before separating and scattering again to the farthest corners of the globe. The Syrian stars were shining overhead, diamond-like in their twinkling brilliancy, such stars as looked down on the shepherds in the field near Bethlehem when the Babe was born in whose Name the assemblage was now held.

Within the tent the oil lamps burned dimly. But hearts were glowing and eyes were glistening at the thought that the consecration service was at hand. All were thinking now of how the blessings of this place of privilege could be carried away and spread broadcast throughout the world.

Unity of thought, sympathy of spirit and purpose, seemed to be uppermost. His

Excellency Ishmael Bey, Press Censor for the Sultan, without whose approval these meetings could not have been held on that sacred ground, rose and testified to his own hearty interest in all the proceedings of the convention, which he had followed closely session after session, day by day. He brought the greetings of the Governor of Jerusalem, His Excellency Kazzim Bey. The Censor's closing words, spoken in excellent English, were: "May the presence of Almighty God be with you as you go."

King Menelik of Abyssinia was represented that night. A distinguished Abyssinian general of his, Dedjey -Masche -Michechise Markie, had been visiting Jerusalem on the king's business, and had been invited to address the convention. His words of greeting were repeated in translation by a colored pastor from Kentucky, Dr. C. H. Parrish, whose prayer in the ruins of the theater at



#### THE POOL OF SILOAM

"A man that is called Jesus . . . said, . . . Go to the pool of Siloam and wash." — John 9: 11. This pool is near Jerusalem on the south side. For many years it was dry, but now contains water. The natives have faith in the healing virtues of the water.

Ephesus had made such a profound impression.

From England came the message of the evening in the masterly address of consecration by Dr. W. L. Watkinson, of London, on "The Permanence of the Kingdom." And then President Warren suggested that an offering be made for the Palestine Sunday-School Association, organized only that afternoon in the interests of the children of our Lord's land.

Those children's hands had been taught to seek "backsheesh" from the Westerners; to make this offering at this time, suggested an American lady, was truly an answer to their call for alms, better than they could know. A gold napoleon from the General of Abyssinia found its way into the offering; earnest words of consecration followed from many a worker.

Then a former mayor of Jerusalem, His

Excellency Joseph Pasha, closed the service by reading aloud in his own tongue, with deep feeling, the Nineteenth Psalm.

Hands were joined in loving fellowship up and down the length of the historic tent, and nations and sects became one as two parting hymns were sung: "Blest be the tie that binds," and "God be with you till we meet again."

The president of the convention revealed the spirit back of it all when he said that there had been gathered together all colors, tongues, nations, creeds, but all heard, every man in his own tongue, the Holy Spirit. At the center was Jesus Christ. His commission, granted unto every one, was the carrying of his message to all the world, beginning from Jerusalem.

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"And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations."





**HIS EXCELLENCY ISMAIL BEY EL-HOUSEINI**

Superintendent of Public Instruction and Press Censor for Palestine for 1904. This prominent representative of the Sultan was present at every session of the Convention. At the closing session he brought the greetings of the Governor of Jerusalem and spoke in Perfect English. The address in full is printed on the opposite page.

## Address of His Excellency Ishmael Bey El-Houseini

SUPERINTENDENT OF PUBLIC INSTRUCTION AND PRESS CENSOR FOR JERUSALEM

Pleasing surprises characterized the closing session of the convention, Tuesday evening, April 19. Amongst others introduced by Chairman Warren was a Turkish gentleman of high official standing. Pleasant in appearance, and courteous and affable in manner, he addressed the delegates in the following words:

“ Mr. Chairman, Ladies, and Gentlemen: I wish first of all to thank you for the invitation I received from the committee of this convention to attend their meetings; I also thank you, Mr. Chairman, for your kind words in introducing me to this great audience, and for your expression of indebtedness to our honored Governor, Kazzim Bey. I had the honor to convey to His Excellency the action you took in my presence on Sunday evening, when you rose to indicate your thanks for His Excellency's permission to put up this tent and hold these meetings. I have now the honor to bring you His Excellency's thanks for the same.

“ In my official position as Superintendent of Public Instruction of Jerusalem and the country round about it, I can sympathize with every effort to instruct and elevate the young.

“ Should you ever again hold your convention in Jerusalem, you may be sure of my welcome, and of my doing whatever may be in my power to help it on. In closing, let me say that I sincerely wish that the blessing of Almighty God may rest upon you as you leave this Sacred City, and return to your homes in the great Anglo-Saxon lands from which you have come.”



**DR. GHOSN-EL-HOWIE AND FAMILY**

This interesting group, representing three generations, shows a family of Syrians resident at Shweir, a village in the mountains of Lebanon. Dr. Howie, who is blind, conducted an Oriental Conference in the Convocation on Monday morning, April 18, 1934. Mrs. Howie is known through the "Oriental Lesson Lights" which she writes for the *Sunday School Times*.

## Ethiopian and Syrian Address the Convention

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" THERE is in Jerusalem, at this time, a general of Abyssinia," said Mr. Warren, " who is with us to-night by invitation."

At this introduction, mild-faced, dark-skinned, gray-bearded Dedjey-Masche-Michese Markie, general of His Majesty King of Kings Menelik, of Abyssinia, arose and addressed the convention.

" I like very much to be here, and that I found my way to this meeting. I can say, my dear friends, I am not stingy concerning this matter. I find that this community is proceeding rather for the interest of the entire people.

" We are born into this world to study, and especially to learn about the Bible and ancient things. I am very much pleased to be here, and to witness the proceedings of this meeting; and it shall not alone benefit me, but it shall also benefit His Majesty the king. I hold that Christianity is the light of the world, and is to proceed for ever and ever."

### Address of a Former Mayor of Jerusalem

TOWARD the close of the last session of the convention a venerable subject of the Ottoman Empire arose and asked the chairman's permission to speak. It was Joseph Pasha, Al-khalidy, former mayor of Jerusalem and representative of the Sultan in the Peace Congress of Berlin after the war which brought Russia to the gates of Constantinople. He said:

" Dear Brothers and Sisters: First of all I ask God the Almighty to make your endeavors **and** aims of improving the Sunday-school a perfect success, and that your pilgrimage and the thousands of miles that you have crossed to come over to this part of the world, prove to your full satisfaction.

" I wish to express to you my good and heartiest feelings for taking such an interest in improving the schools, as I myself acknowledge its great necessity.



**TOMBS OF ST. JAMES AND ZACHARIAH**

These rock-hewn sepulchres are in the Valley of the Kidron near Siloam. Jews and Christians both claim an interest in these tombs. They have no Biblical history. The flat slabs in the foreground mark Jewish graves, of which there are thousands on the hillsides.

" I, having been born sixty-three years ago in Jerusalem, descendant of Khaled Iben El Woulied, conqueror of this city, have been sent to the Protestant College of Malta at the age of fourteen years by the late Bishop Gobat of Jerusalem, where I learned the English, Greek and Latin for four years, and thence I was obliged to leave Malta for Constantinople, where I spent three years in the American Robert College.

" After this I came back to Jerusalem and was appointed mayor of the city for seven years, and since then I have been appointed to various leading offices in different cities of my government. Now, having come to this old age, I have retired to my home where I am trying to collect the various and accurate information, written and unwritten, to enable me to produce a perfect history of Jerusalem, and all this I owe to the schools.

" Therefore, I thank you all for making

this your object and aim for the instruction of children on the good faith of our Lord Jesus Christ, and I end my speech in bidding all of you good-bye; wishing you all a pleasant journey, and ask that you should arrive, all of you, in your homes safe, in health."

Then, turning from his manuscript he went on in picturesque broken English, with great warmth of manner:

" I thank you from my heart, because I believe that you have come to our country in peace. Thanks to God, you have been good, reasonable people. I beg you to read with me the nineteenth psalm."

Then Joseph Pasha read in sonorous Arabic, and with deep feeling:

The heavens declare the glory of God;  
And the firmament showeth his handiwork.

Let the words of my mouth, and the meditation  
of my heart be acceptable in thy sight,  
O Jehovah, my rock, and my redeemer.



**STAIRS LEADING TO THE TOMBS OF THE KINGS**

These interesting excavations in the rock are on the north side of Jerusalem and are very ancient. The steps leading to the tombs are twenty-four in number and nine yards in width. A rolling stone is at the entrance to the tombs.



**THE TOMBS OF THE KINGS, JERUSALEM**

These rock-hewn sepulchres are near the Damascus Gate. They contain many large chambers free from débris. Tradition locates them as the tombs of the early kings of Judah. They are owned by the French.





**REV. J. MUNRO GIBSON, D.D., LL.D.**

President of the London Sunday School Union, addressed the convention twice with great acceptance. His addresses are printed on pages 125, 251.



**REV. RICHARD BURGESS**

General Secretary India Sunday-School Union.

The missionaries in Calcutta appointed Mr. Burges to represent them in Jerusalem. On Monday evening, April 18, 1904, he addressed the convention on "Organized Sunday-School Work" in India.

## The India Sunday-School Union

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THE India Sunday-School Union, whose general secretary, Rev. Richard Burges, was a delegate to the Jerusalem convention, seeks to save one fifth of the human race. A Sunday-school was established in India in 1803, by Carey, Marshman and Ward in the Baptist Mission at Serampore. The work was organized by Rev. Dr. T. J. Scott, a Methodist missionary, seventy-three years later. The union of eighteen provincial and self-governing auxiliaries makes possible the best service for the Sunday schools of the Protestant missions of Southern Asia, a territory larger than all Europe except Russia, containing a population of more than three hundred million souls.

In 1902, there were 14,952 teachers and 333,776 scholars in 8,719 schools, conducted in 32 vernaculars. The object of the Union is in part, "To emphasize the spiritual character of Sunday-school teaching and to con-

solidate and extend Sunday-school work." The president is the Hon. Kunwar Sir Harnam Singh Ahl-walia, K. C. I. E., of Karpurthala. In addition to the efforts of the general secretary, the special interests of the children are cared for by W. H. Stanes, for twenty years known as "Children's Missioner."

The thirty-six-page *India Sunday-School Journal*, has been published fourteen years, and is the only English magazine of its kind in Southern Asia. A feature is the branch of the India Bible Reading Association with 16,483 members in English and 16 Indian vernaculars. The examinations, in the lessons of the previous six months, have attracted thousands of interested entrants whose work, either oral or written, may be presented in any language. In 1903, 9,743 presented their answers in 20 languages, and 5,815 passed, making a total of 25,813 who have passed within six years.

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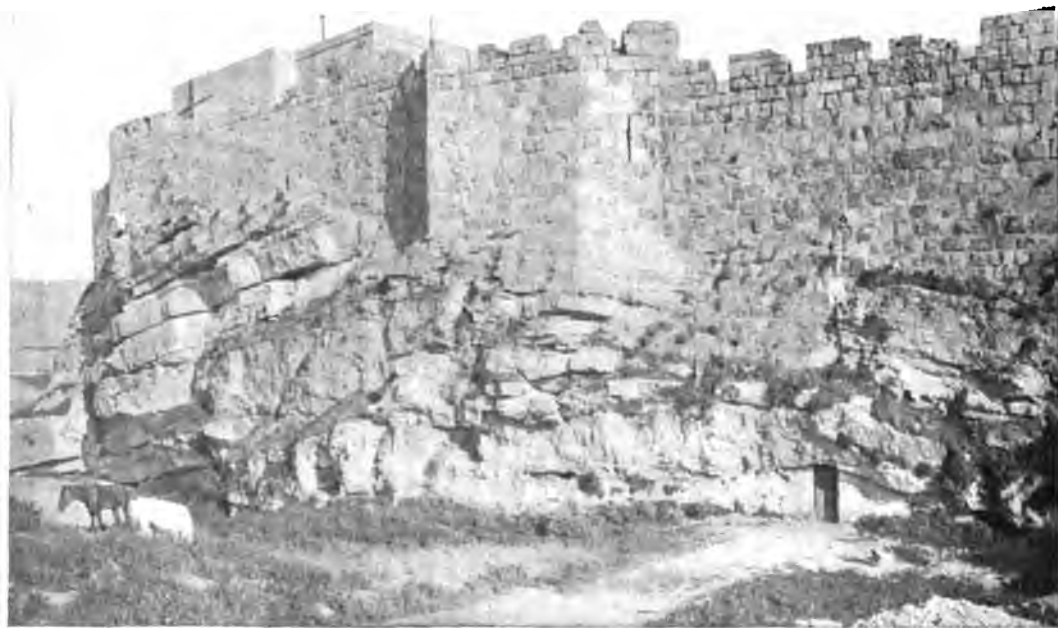
**A SECTION OF THE SOUTH WALL OF JERUSALEM**

The present wall around Jerusalem is built from the stones of different periods, viz., Jewish, Arab, Moslem and Crusading. The large stones in this section represent early Jewish work, the upper and smaller stones possibly Crusading or Moslem work.



**MOAT UNDER THE EAST WALL, JERUSALEM**

"Thus saith the Lord: . . . Zion shall be plowed like a field." — Jer. 26: 18. On the south and east sides of Jerusalem, directly under the walls, the ground is cultivated to produce grain and vegetables. These same locations were once vacant and served as defenses to the city. The peasants rent these plots from the government.



**ENTRANCE TO SOLOMON'S QUARRIES, JERUSALEM**

A vast underground cavern, from which it is thought that the stones for Solomon's Temple were hewn. The entrance is small and is cut through the rock under the city wall. It is opposite Calvary, near the Damascus Gate. These quarries may explain 1 Kings 6: 7.

## The Convention Afterglow

REV. A. E. THOMPSON, JERUSALEM



LIKE earth's first day of sunlight was the World's Fourth Sunday-School Convention to Jerusalem. The morning stars of gospel light had sung together in this ancient city for four-score years, but it was like a sudden

burst of day when America and Great Britain lent us this noble multitude of their brightest and best.

To many it was a day of revelation. Even Jerusalem, the pilgrim's shrine, recognized that this was no ordinary pilgrimage and was stirred to ask, "Why have they come?"

"To transfer to Gordon's Calvary the honors due to the Holy Sepulchre," said the

benighted devotee of Greek and Roman Catholicism.

"To meet the Messiah," said the more ignorant Mohammedan, and they thronged the convention grounds to witness the advent of the Coming One. And all the while the Gospel trumpet never ceased to sound, nor the banner of the Prince of Peace to wave, though the motley crowd of Palestine pressed under the canvas, and even upon the platform.

The cowed monk; the poorly clad, pity-moving Samaritan High Priest; the high officials of the city; the courtly Abyssinian ambassador; the poor fellah in from the villages; and the stiff-necked son of Abraham, — all were there. And "in thy light they saw light." They noted the absence of crucifix and image, of pomp and ceremony, of racial and religious antipathy. They saw the Moslem soldiers, accustomed to keep the



#### THE DUNG GATE, JERUSALEM

This small entrance is in the south wall of the city in one of the old towers. It may represent the needle's eye about which Jesus spoke in Matt. 19: 24. A camel would have difficulty in entering this gate, even without a load. To this gate Nehemiah rode in the night on his arrival from Babylon to rebuild the walls (Neh. 2: 13).

peace between so-called Christian sects, stand idly by, on duty but without any duty to perform.

They saw, not the form but the substance of Christianity; not the name but the reality of Christian brotherhood; not the cross, but the Christ. He was there, and they felt his presence though they knew him not. Some one said that what they saw made them envy Western civilization. Perhaps it did, but it did more. It made them long, consciously or unconsciously, for the rising of the Sun of Righteousness on their own horizon. They saw womanhood lifted out of Eastern servitude, and childhood crowned with glory and honor. They may even have had a distant vision of Jerusalem as it is yet to be, when "the streets of the city shall be full of boys and girls playing in the streets thereof."

What of the night, now that the Convention sun has set? Over the Western waters do there come back any rays of light? Is there an afterglow?

Yes, brethren across the seas, your light was not a meteor flash across the Eastern sky. The night may darken again and the slumbering East sink back into indifferent repose; but the missionary starlight will shine more brightly, the missionary camp-fire will burn more cheerily and the missionary song will more readily waken an answering echo in the hearts of the people of Palestine. In the afterglow of that bright day of your gathering together here, some will find their way to Calvary and follow on to Olivet, there to swell the coronation chorus,

"Bring forth the royal diadem,  
And crown Him Lord of all."





**Second Presbyterian Church, Indianapolis, Ind.**  
 Where on April 18, 1872, was born the International  
 Uniform Lesson System.

### **The International Uniform Lesson System**

ONE OF THE GOLDEN LINKS IN THE CHAIN THAT UNITES THE  
 SUNDAY-SCHOOL FORCES OF THE WORLD

☛ The first "Lesson Committee" consisted of five clergymen and five laymen in the United States and one clergyman and one layman in Canada, as printed below.

☛ This Committee selected lessons for the first "Seven Years' Course," from 1873 to 1879, inclusive.

☛ Five additional Lesson Committees have been elected, making six in all.

☛ The Seven Years' Course was changed to Six Years' Course at the Pittsburg Convention, 1890.

#### **Members of the First Committee**

Rev. J. H. VINCENT, D.D., Illinois, Methodist.

Rev. JOHN HALL, D.D., New York, Presbyterian.

Rev. WARREN RANDOLPH, D.D., Pennsylvania, Baptist.

Rev. RICHARD NEWTON, D.D., Pennsylvania, Episcopal.

Rev. A. L. CHAPIN, D.D., Wisconsin, Congregational.

Prof. P. G. GILLET, LL.D., Illinois, Methodist.

GEORGE H. STUART, Pennsylvania, Presbyterian.

B. F. JACOBS, Illinois, Baptist.

ALEXANDER G. TYNG, Illinois, Episcopal.

HENRY P. HAVEN, Connecticut, Congregational.

Canadian members were added later, as follows:

Rev. J. MUNRO GIBSON, D.D., Quebec, Presbyterian.

A. MCCALLUM, Ontario, Methodist.

## In a Home Inside the Walls of Jerusalem

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THIS group consists of delegates from Toronto, Boston, New York, Nova Scotia and Jerusalem. They are standing on the upper balcony of one of the most beautiful vine-covered courts which are so common in Syria. The company have just "come down" from the "house top" where "Brother Jacob" had shown them from that commanding height the site of Calvary, Jeremiah's Grotto, the Place of the Skull, the Garden Tomb, Mount of Olives, the Judean Hills and Tower of David, the Mosque of Omar and the Church of the Holy Sepulchre, also the city with its flat and domed roofs.



**PALM-TREE TRUNKS. A SCENE ON THE NILE**

On the banks of the river Nile, avenues of palm-trees make pleasant resorts during the heat of the day and for driving. The rugged exterior of the palm-tree trunk serves as a ladder to reach the dates. The natives with bare feet cleverly climb these trees.

## The Cruise in Pharaoh Land

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CIVILIZATION began in the great river valleys of the Euphrates, Nile and Hoang-Ho. In Egypt there were men who could read and write and who had a developed government and art nearly three millenniums before Christ. For us it is the land of the Pharaohs, of Joseph and Moses, the slavery and the deliverance of Israel, of the kingdom of the South on which the kings of Judah were tempted to lean, or with which they fought; the land where Alexander founded one of the greatest of ancient cities and called it by his name, where the largest of ancient libraries was gathered by the Ptolomies, one of whom carried through the Greek translation of the Old Testament, called the Septuagint, because there were seventy translators, which the apostles used and quoted.

In Egypt Joseph and Mary took refuge when they fled from Bethlehem at the warning of the angel. Here, very early, the seed of Christian life took root, and Alexandria became the center of a great school of Christian learning in which such men as Clement, Athanasius and Origen were leaders. In time of persecution one hundred and forty-four thousand Christians sealed their faith with their lives. The monasticism of the Church began in the Egyptian

desert, where hermits lived in caves or associated themselves in bands.

The Valley of the Nile, overflowed and fertilized by the river which is fed by rain in Abyssinia and the snow on the great mountains of Central Africa, was the granary of Rome. When the wheat ships failed, the crowds in the Roman tenements starved. It was in a grain ship of Alexandria that Paul came from Malta to Puteoli on his way to trial in Rome. To-day these rich valley lands between the deserts are competitors of our own South in raising cotton.

The ruins of Egypt are the grandest in the world. Rameses, the oppressor of Israel, in whose court Moses was educated in all the wisdom of the Egyptians, was the greatest of builders. Pyramids, obelisks, huge statues of kings and gods and lofty pillared temples were on a scale elsewhere unknown.

Under the Roman rule, Christianity overcame and destroyed the heathen faiths. Later came the wave of Saracen conquest and overwhelmed Christianity. But there is still a remnant of the ancient church, — of the ancient Egyptian race, known to-day as Copts. But that church had lost its faith; had ceased to hold fast to the Word of God,



**THE COLOSSI OF MEMNON, THEBES, EGYPT**

These colossal statues are on the west of the Nile. They are 65 feet high, but are much weather worn. They represent Amenophis III, who reigned 1427 B.C. Greek and Latin inscriptions of a later date cover these ancient and massive monuments.

and had drifted away until it was almost lost in the darkness.

Efforts have been made to bring the light back to Egypt. As early as 1750 the Moravian church began work; but they found Egypt a barren field. Then the Church Missionary Society of England sent missionaries, including Samuel Gobat, afterwards bishop in Jerusalem, with the hope of reforming and rebuilding the ancient Christian church. But after almost twenty-five years they admitted that they had adhered too closely to their instructions not to meddle with the organizations of the Coptic church and withdrew the missionaries.

Just at that time a Protestant missionary, sent from Damascus to regain his health, saw the needy field and made such representations to his board that the Reformed Church sent out Rev. Thomas McCague, D.D., in November, 1855, to begin what is now known as the American Mission in Egypt.

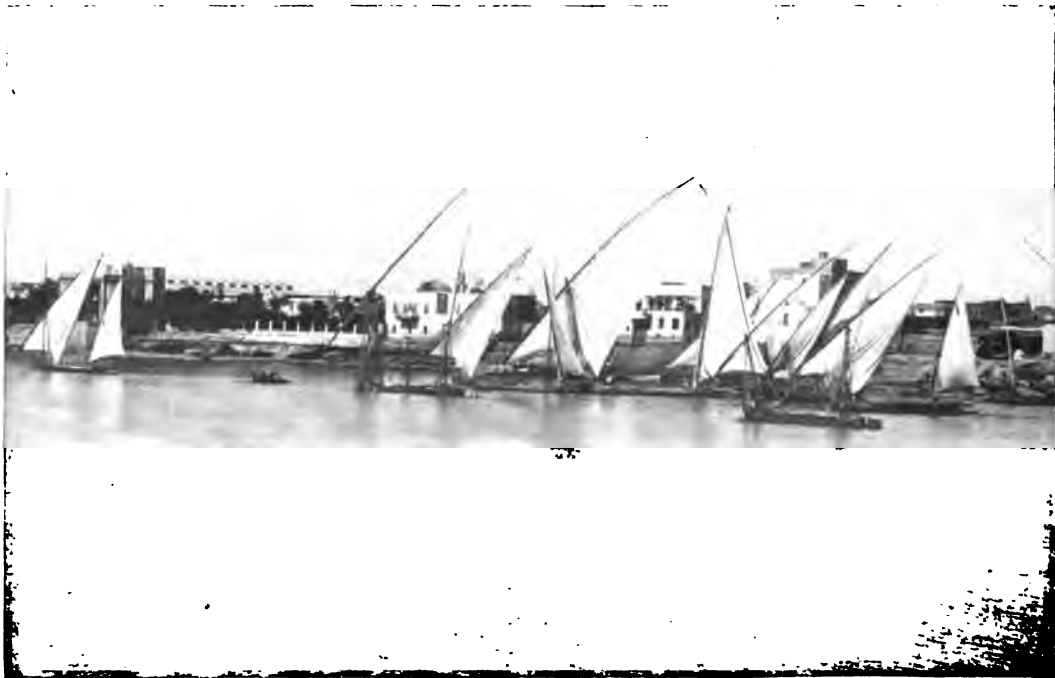
There was a translation of the Scriptures in Arabic, but it was very imperfect. An entirely new translation was made from the original by missionaries of the American Board, Dr. Eli Smith, and afterwards the lamented Dr. Van Dyke, who have given two hundred million people the Bible in the

Arabic language. Perhaps there is no better translation of the Bible in the world, true to the text and fully and beautifully expressing the original.

Fifty-three pastors with their congregations are scattered up and down the Nile, from Alexandria to Assouan, constituting four presbyteries. It has also entered the Soudan to open the doors of the dark continent; and there are little bands of worshippers six hundred miles farther up.

The only common schools worthy of the name are the American Mission schools, which are supported mostly by the contributions of the people. The government system does not yet touch the common people.

Modern Egypt is prosperous and contented under British rule. Taxation has been reduced and great public works have been carried through. The Nile dam at Assouan has greatly extended the field of cultivation. Cairo, in one view of it, "is a sort of Eastern Paris, with the first century still living and moving through the twentieth." In another it is "a maelstrom of conflicting crowds and civilizations." In a third it has become one of the great winter resorts of Europe and America with numerous and splendid hotels.



#### NILE BOATS ON RIVERBANK, CAIRO

The Felucca, the characteristic sailing boat of the Nile, carries lateen sails on sloping yards, which can be spread like wings on either side. They are picturesque and swift before the wind, but cannot hold a course as close to it as our American rigged boats.



Courtesy Wallace Nutting, D.D.

#### PALMS ON THE NILE

The Nile is the cause of Egypt's fertility and fruitfulness. On its banks the date palm flourishes and grows to a great height, illustrating Ps. 92: 12: "The righteous shall flourish like the palm tree."





**THE CITADEL AND TOMBS OF THE CALIPHS, CAIRO, EGYPT**

High above the city of Cairo is the ancient Arabian fortress — the citadel — with a white, alabaster mosque on the summit. It is a source of pride and delight to the Egyptians. Below are the graceful minarets and bulb-like domes of the mosques erected over the tombs of the rulers of Egypt.

1889

## Four World's Sunday-School Conventions

1904



Mr. F. F. BELSEY



Mr. B. F. JACOBS



Mr. EDWARD TOWERS



Mr. E. K. WARREN

#### The World's First — F. F. Besley, President

JUNE 17, 1889, two hundred and fifty-three delegates sailed from New York on the steamer *Bothnia*. This was the first pilgrimage of Sunday-school workers to cross the ocean. It was called "The Return of the *Mayflower*." Fully one hundred delegates sailed in other steamers. The convention opened Tuesday, July 2, in the City Temple, London. Closing session, July 6.

Delegates registered: 409 from Great Britain and Ireland, 80 from British Colonies and Dependencies, 24 from other countries, and 360 from the United States,—total 873. Statistics of the world, 1889: Number of schools, 183,390; teachers, 1,999,569; scholars, 17,716,212; total, 19,715,781.

#### The World's Second — B. F. Jacobs, President

PLACE of meeting, St. Louis, Mo. Dates, September 3 to 5 inclusive, immediately fol-



Courtesy Wallace Nutting, D.D.

#### AN EGYPTIAN CARPENTER AND TURNER

"The carpenter . . . marketh it out with the . . . compass."—Isa. 44:13. The eastern workman does much of his work sitting. With primitive tools, and using both fingers and toes, he produces both ornamental and useful articles. The Egyptians are famous for making screens and lattice work.

lowing the Seventh International Convention. Among the distinguished men present from abroad were F. F. Belsey, Dr. J. L. Phillips of India, Edward Towers, Rev. J. Munro Gibson and Charles Waters. Delegates were registered as follows: 54 from Great Britain and Ireland, Germany, India and Sweden, 71 from Canada and the Provinces, 760 from the United States. Sunday-school statistics, 1893: Number of Sunday-schools, 21,856; teachers, 2,229,728; scholars, 20,168,933; total, 22,398,661.

**The World's Third — Edward Towers, President**

PLACE of meeting, London, England, July 11-15, 1898. About one hundred and eighty American delegates sailed from Boston on the *Catalonia*, June 29. Among the prominent Sunday-school leaders in this company were E. K. Warren, J. R. Pepper, A. B. McCrillis, W. J. Semelroth, Israel P.

Black, Mrs. J. Woodbridge Barnes, Mrs. Mary Foster Bryner, Prof. H. M. Hamill, T. C. Ikehara and C. D. Meigs. The meetings were held in the City Temple and Crystal Palace.

**The World's Fourth — E. K. Warren, President**

PLACE of meeting, Jerusalem, Palestine, April 17, 18, 19, 1904. Eight hundred and seventeen delegates and friends sailed from New York City, March 8, 1904, on the steamer *Grosser Kurfürst*. Four hundred and seventy-five delegates and friends from Great Britain departed from London, March 31, 1904. The names of some of the distinguished men from all countries who attended this convention are found in the appendix.

Delegates were registered as follows: 701 from the United States, 377 from Jerusalem, 206 from England, 72 from Palestine, 63 from Canada, 107 from other countries. Total, 1,526. Twenty-five countries represented.



**CLIMBING THE GREAT PYRAMID, EGYPT**

A thrilling and fascinating experience. Guides conduct you to the summit. The view from the Pyramid is an incomparable one. In it are the sands of the desert, the massive Sphinx, the smaller pyramids, the rich fields of the Nile valley, and the minarets of the citadel of Cairo, five miles away.



**ONE OF THE AISLES OF THE TEMPLE AT KARNAK, EGYPT**

Excepting the Pyramids, this is a part of the most imposing ruin in Egypt. The Temple of Ammon was officially called "The Throne of the World." Towers, columns, walls and obelisks abound. Some of the walls are 80 feet high and towers whose altitude is nearly 150 feet. There is majesty, beauty and sublimity all about us.



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**ENTRANCE TO THE GREAT PYRAMID, EGYPT**

The Pyramids rank among the oldest monuments of the world. The largest of the Pyramids, near Cairo, contains three chambers. Cheops, an Egyptian monarch who reigned 2300 B.C., was buried in it. The entrance is on the north side, 48 feet from the ground.

## Sunday-School Sessions on Shipboard

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FIVE Sunday-school sessions were held on the *Grosser Kurfürst* on the five Sundays we were at sea. The other Sundays of the tour were spent on land. The ship was not well adapted to the purpose, because it was impossible for all the delegates to meet in one place. The main school occupied the forward dining saloon, while other portions met in the after saloon, ladies' writing rooms, hallways, sheltered portions of the deck, etc.

Only eleven children were in the company, and they constituted a boys' and girls' department, in charge of Mrs. Z. F. Stevens of St. Louis. Primary workers composed the Primary Department, in charge of Mrs. J. W. Barnes of Newark. Teacher-training superintendents constituted the Teacher Training Department, which was led by Mr. W. C. Pearce and various other teacher-training superintendents. The young men were organized into a Baraca class, under the

direction of the founder of the Baraca movement, Mr. M. A. Hudson of Syracuse. The Home Department, in charge of Mrs. Mary Foster Bryner and others, was made up of those who for various reasons remained in their staterooms or occupied steamer chairs well wrapped in their rugs.

The International Lessons were used, and the offerings were turned over to Dr. Geo. W. Bailey, treasurer of the International Association, for the International work.

The officers and teachers were changed for the most part from Sunday to Sunday and included the leaders in the various departments of our work, both men and women, also many prominent pastors, college presidents and professors, choice business and professional men. Each session had its own peculiarities, and was conducted according to the ideas of the superintendent.

*March 13, on the Atlantic:* Pastor, Rev.



**DESERT NEAR THE GREAT PYRAMID, EGYPT**

Yellowish brown and glaring tracts of sand extend to the west of the great Pyramid, their barrenness broken only by occasional ragged, rugged cliffs rising huge and colorless from the dreary wastes, and by a few trees. Here is desolation in the midst of the grandeur of human workmanship.

Ernest Bourner Allen; superintendent, Mr. Marion Lawrance. A printed exercise was used as in the home school at Toledo, Ohio, presided over by these same officers. Attendance, 534. Offering, \$100.

*March 20, on the Mediterranean:* Pastor, Rev. H. N. Bannen of Illinois; superintendent, W. C. Pearce, International Teacher Training Secretary. Attendance, 588. Offering, \$61.30.

*April 3, Easter, on the Mediterranean:* This session was held near the Island of Cyprus and was presided over by William Johnston, superintendent of the famous Bridge Street M. E. Sunday School, Belleville, Canada. Attendance, 565. Offering, \$46.75.

*May 8, on the Mediterranean:* This was held near the coast of France, just after leaving Villefranche. W. N. Hartshorn, chairman International Executive Committee, was superintendent. It was temperance Sunday.

Mr. Charles G. Trumbull, Philadelphia, editor *The Sunday School Times*, taught the whole school as one class. Dr. John Potts, chairman International Lesson Committee, gave a short address on "Intelligent Enthusiasm in Temperance Work." Mr. Marion Lawrance, General Secretary, gave a symposium of methods upon the teaching of temperance in the Sunday school. This was one of the most interesting and unique sessions of the Sunday school held on shipboard. Some of the ship's crew signed the pledge and date their conversion from this service. Attendance, 392. Offering, \$53.53.

*May 15, in Mid-Atlantic:* This was the last Sunday at sea. Rev. Joseph Clark, General Secretary of the Ohio Association, was superintendent. Attendance, 442. Offering, \$29.73. There were usually from six to ten different kinds of money in the offerings on the homeward trip.



**A TRAVELING RESTAURANT, CAIRO, EGYPT**

The working class in Egypt live mostly on bread and beans. For two cents a man can breakfast, which he buys from a native on the street. Hard-boiled eggs, pickles and fruit are luxuries, sold to the middle class of Egyptians.



**COLOSSAL STATUES OF KING RAMESES III AS THE GOD OSIRIS**

In the court of the temple of Medinet Habu, near Thebes. The faces may have been destroyed by Christians, who used part of the temple as a church.



**CARVING ON TEMPLE WALL AT ABYDOS**

"Among the finest productions of Egyptian sculpture of any age." — Baedeker. At Abydos was the tomb of Osiris, near which every Egyptian of the older time wished to be buried.



**TABLE STEWARDS, PORTERS AND ATTENDANTS, GHEZIREH PALACE HOTEL, CAIRO**

This interesting picture shows the costume of the Egyptian hotel attendants. These people speak English and are obliging and patient. Some of the most costly, elegantly furnished and best kept hotels in the world are in Cairo. In our winter season these hotels are crowded with American and English tourists.



**HAND IRRIGATION, EGYPT**

The Egyptians draw water from the Nile with the "shadoof," a long pole with a bucket hung on one end and a heavy weight on the other, like the American well sweep.



**NILE BANK, OPPOSITE THEBES**

In these rough hills the tombs of the kings were cut deep into the heart of the mountain. The many passages and chambers were decorated with paintings.





**Rev. Frank Johnson, London, England,** is editor of the *Sunday-School Chronicle*. With Mr. F. P. Belsey he attended the Tenth International Sunday-School Convention at Denver, July, 1902. Mr. Johnson is one of the secretaries of the Jerusalem Convention. He has published "Under Cross and Crescent," the story of the British delegates to the convention.

## The British Pilgrims and Their Journey

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THE number of expected delegates coming from England grew nearly tenfold between the planning and the start. The steamer *Auguste Victoria* had been chartered to carry the pilgrims from Marseilles. Her company consisted of 472; 50 from Scotland, 20 from Ireland, 25 from Wales, 5 from Canada, 1 each from India and Italy, and 370 from England. The leaders were: Dr. Munro Gibson, president of the Sunday-School Union; Archdeacon Sinclair of London; Dr. Richard Glover of Bristol; Dr. W. L. Watkinson, ex-president of the Wesleyan Conference; and Mr. F. F. Belsey, past president, chairman of the Sunday-School Union Council.

The company left London in the gloom of a March day and emerged into sunshine half way across France, leaving Marseilles on Good Friday, April 1. The praise of the comfort of the *Auguste Victoria* and the skill and kindness of its officers rivals that of the

American pilgrims on the *Grosser Kurfürst*. The days were filled with instruction as well as delight. There were morning worship and meetings for study and song. "For once in a lifetime," writes Rev. Frank Johnson, the chronicler of the cruise, "the plague of light literature disappeared. The books to be seen in the passengers' hands were the Bible, Conybeare and Howson, Prof. George Adam Smith's 'Historical Geography' . . . and the like. Newspapers and magazines were no more."

The route was by the straits of Messina to Athens, then across the Ægean by the eastern end of Crete, to Beirut. Returning, the *Auguste Victoria* touched at Alexandria for the Nile trip, and at Naples for Rome. Except in Jerusalem, it was necessary, for the sake of hotel accommodations, to keep the two bands of pilgrims apart. In Jerusalem many of the party lived in tents.



**RUINS OF TOWN AND THEATER, EPHEBUS**

"Paul having passed through the upper coasts came to Ephesus." — Acts 19:1. "They rushed with one accord into the theatre," — Acts 19:29, — which seated 50,000 persons. On Friday, April 1, 1904, "All Hail the Power of Jesus' Name," sung by the delegates, echoed round the tiers of marble seats.

## In the Footsteps of Paul

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REV. R. B. TAYLOR, CALIFORNIA

REV. ROBERT B. TAYLOR came to the cruise in a vacation from his pastoral work in San Diego, Cal. To the high qualities of mind which made him one of the leaders of our company this striking address gives evidence. Many were grieved by the news of his death by drowning six months after his return from the convention. He was at the time engaged in a special public campaign for civic righteousness, from which his help and counsel were sorely missed. A mass meeting of citizens, held on the day after his death, became a meeting of memorial and dedication to the work which he had laid down.

We have visited, on this cruise, the three great cities of ancient times, — Jerusalem, Athens and Rome. Each of these stands for an important line of preparation for the coming of the world's Redeemer. Religious preparation of the world came through the Jews. The Greeks were used providentially to prepare a language and philosophic forms for the reception and transmission of the gospel; while Rome gave law and unity to the nations, building roads from the "Golden Mile-stone" in the Forum to the uttermost parts of the empire, along which the heralds of the cross might speed with their message of life. These three civilizations were the great arches on which was laid the aqueduct of Christianity, to convey to the world the water of life.

### The Composite Apostle

Has it occurred to you that one of the apostles sums up in himself these three types of civilization? Paul was a "Hebrew of the Hebrews," as to his religious training; as to culture he was a Greek, and as to citizenship a Roman. Everywhere we have gone, I have seemed to see the form of the apostle who introduced Christianity into Europe, stalking like a giant among the Alexanders and the Cæsars, the Platos and the Plinys.

Why were we so interested in the island of Malta? It was because a storm wrecked on its shore an Alexandrian grain-ship, which carried a prisoner on his way to Cæsar's tribunal. Some of us drove from Citta Vecchia to St. Paul's Bay. There we saw the "creek with a shore, into which they were minded to run the ship." We noted the small island at the entrance to the bay, on the lee of which "two seas met." A ship in the offing helped us to reconstruct the whole scene in imagination, and we could almost see the people, "some on boards, and some on broken pieces of the ship," making their way to the bit of sloping shore at our feet. We read the narrative in Acts, and had prayer upon the landing-place of Paul.



**THE AREOPAGUS, OR MARS HILL, ATHENS**

A rugged rock. Sixteen rock-hewn steps lead to the top. Tradition says the court sat there at night, so that the judges might not see the faces of accuser and accused. On the summit is the site of a heathen sacrificial altar. Here Paul preached.

### Athens and Art

How in Athens quickly we wended our way to the Acropolis, to see the relics of the power of Pericles and the skill of Phidias! How our hearts thrilled when we stood upon the "Pnyx," where "Demosthenes thundered." The "Eye of Greece" will ever hold its sway in the empire of art, but to the Bible student Mars Hill was more splendid than the Acropolis. God in his providence has taken the greatness of Athens, Rome and of Jerusalem, and has formed them all into a pedestal for the monument of Paul's renown.

### The Metropolis of Greece

"And after these things, Paul departed from Athens, and came to Corinth." So did sixteen of our party on the second day of our stay in Greece. A five hours' ride along the "Sacred Way," through the "Elysian fields," across the canal begun by Nero, and recently completed, and past the site of the "Isthmian games," brought us to a squalid village where once stood the metropolis of Greece, with its million of inhabitants.

Paul labored at Corinth a year and a half, and with Priscilla and Aquila supported himself by

making tents. Here he endured hardships, assured that the Lord had "much people in the city."

The American school, under Professor Dickenson, has been excavating the ancient city, and we were privileged to stand on the marble floor of the synagogue in which Paul preached. When driven from the synagogue, he repaired to the house of Justus, hard by, and there continued his preaching. Strange to relate, a marble pillar, which formed a part of the house of Justus, has been unearthed, and is identified by an inscription.

It was in Corinth Paul wrote those comforting letters to Thessalonica, and here, in that marvelous epistle to the Romans, he expressed his determination to visit Rome.

### Paul the Pastor

When Paul landed at the port of Ephesus, now filled with sand, he must have walked up the marble street with its colonnade, toward the theater. In that theater the mob, incited by Demetrius, sought his destruction, and he was almost devoured by "the beasts of Ephesus." When we held that impressive service in the ruins of the theater, it did not take a vivid imagination to paint the scene.



**ST. PAUL'S BAY, MALTA**

"And falling into a place where two seas met, they ran the ship aground." — Acts 27: 41. "And when they were escaped then they knew that the island was called Melito," *i. e.*, Malta. — Acts 28: 1. The monument indicating the place of the shipwreck is seen in the distance.

Here the great apostle labored and wept and prayed for three years, during which time he wrote to the church at Corinth.

When we were in the "Holy City," we saw the traditional place outside St. Stephen's gate, where tradition says the first Christian martyr was stoned. Among the throng that day was Paul, sanctioning the deed of blood. Those of you who went to Damascus recall your ride over the heated sand beneath the Syrian sun; and you thought of that light above the light of the sun, which brought Saul of Tarsus to his knees, and transformed the mad persecutor into the seraphic apostle.

#### The Appeal to Cæsar

As we walked in the Temple area, we saw Paul assailed by the fanatical mob. We followed him to his imprisonment in Cæsarea, where he appealed to Cæsar.

After three months spent on Malta, Paul was taken to Rome, in fulfillment of a long desire. The ship passed within sight of lovely Capri, under the heights of fair Baiæ, and cast anchor at Puteoli. As Paul stepped on shore, he had in front of him the villas of Cicero and other noble Romans, while

above and to the right was the great amphitheater, and near it, surrounded by emerald vineyards, the smoking crater of Solfatara. Here again some of us walked in the footsteps of Paul, and were grateful for the hospitality accorded him by the brethren in that place. After seven days of refreshing rest, the hero, now with the scars of many battles upon him, took the Appian Road for the "Eternal City."

When we visited the Forum in Rome, where more history is compressed within a limited space than anywhere else in the world, we were impressed with the achievements and triumphs of the Romans. Triumphal processions celebrating the victories of great warriors had passed along the *Via Sacra* beneath arches reared in their honor. See the victor as he rides in his chariot, followed by the senate and nobles, with trophies of his conquests, in the form of captives and spoils, while the populace is wild with enthusiasm.

Along the Appian Way came a conqueror more mighty than Augustus or Titus. He had not the insignia of royalty, but chains clanked upon him as he walked. Paul came to Rome in the might of Jehovah, and pagan Rome went down before the harbinger of the Cross.





Courtesy Walden Nutting, D. D.

#### **THE LANDING PLACE, CAPRI**

The Island of Capri lies off the southern point of the Bay of Naples in the track of ships from Sicily and Egypt. There is but one safe landing place. Here lived the Emperor Tiberias, and from his villa on the cliffs ruled the world at the time when Jesus was born in Bethlehem.

### In the Mamertine Prison

Did you visit that awful prison near the Forum? That was probably the abode of Paul for some months before his death. As you looked down through the round hole in the floor of the upper cell, you shuddered. Paul was let down into the lower dungeon by means of a rope. We went down a stairway, recently constructed. As we stood in that damp, dark place, we did not wonder that Paul wrote to Timothy to bring his cloak from Troas, and to hasten before winter set in. As we listen we hear Paul say, in the Mamertine Prison, "I have learned in whatsoever state I am, therewith to be content."

### Paul's Coronation Day

His coronation day draws on. They lower a rope, and draw him out of the dark prison. Out into the sunlight, with prison garb upon him, — out along the Ostian road he is led. Paul sees the pyramid of Cestius, and he looks about upon the seven hills of the fair city, upon the Palatine, with its crown of marble palaces. Not far from the wall, on the way to Ostia, Nero's headsman does his work, — and Paul is "with the Lord, which is far better."

### The Last Words in Cairo

THE final though unofficial gathering of the convention may be said to have been held in Cairo, Sunday, April 24, when the British and American delegates met together for the last time. In Shepheard's Hotel a most delightful and informal service was held; appropriate songs were sung. Addresses were made by W. N. Hartshorn for the American delegates, and F. F. Belsey, Esq., for the English delegates. Rev. John Giffin of the American Mission in Egypt gave an address on the history and work of the American Mission in Egypt. Dr. W. L. Watkinson, of London, preached. Rev. John Potts, D.D., made the closing prayer and Rev. James Shaw, D.D., of Bloomington, Ill., pronounced the benediction. A number of native Christians were present. This meeting did much to strengthen the influence of the convention with both British and Americans.



**POZZUOLI, A SUBURB OF NAPLES**

This Italian resort was founded by the Greeks, 600 B.C. St. Paul, on his memorable journey to Rome, landed here and passed seven days with the early Christians. — Acts 28: 13, 14. The greatest seaport of Italy in Roman times. Vines and fruit trees flourish on the terraced hills.



#### NAPLES AND THE CASTLE OF ST. ELMO

Naples was founded 1056 B.C., and has a population of about 450,000. "See Naples and die" is the boast of its people. St. Elmo is an old fortress erected in 1343 A.D. It is now used as a military prison. Pompeii is about fifteen miles from Naples.

## The First Italian Sunday-School Congress

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SOME years ago a National Sunday-School Committee was formed in Italy, composed of leading representatives of the various Protestant denominations residing in Rome, a splendid company of Christian gentlemen deeply interested in bettering the spiritual conditions of the people.

In 1860 there were 1,300 Sunday-school scholars in the kingdom; by 1900 this number increased to 15,900. The number of Sunday-schools is 261, but with few exceptions they are in serious need of proper equipment. For the most part they are supplied with the International Lesson Leaves but are without other Sunday-school literature. The number possessing libraries of any kind is small, and many are only partially supplied with singing books. Advanced methods of Sunday-school work, such as institutes, conventions and conferences, which we so freely enjoy in America, are almost unknown in Italy.



**PROFESSOR DOTT. CAV. ERNESTO FILIPPINI**  
General Secretary of the National Committee of the  
Italian Sunday-School Association.

It was agreed that the First Italian Congress should be held at a time when the American delegates to the Jerusalem convention were in Rome. This plan was carried out successfully and proved to be helpful and inspiring. Under date of July 1, 1904, only three months after the congress was held, the secretary writes: "After your visit ten new schools have been founded and a great revival is the fruit of the Roman congress. God be blessed."

The American delegates contributed a little over \$500 for Sunday-school work in Italy, and an additional \$500 for the purchase and distribution of portions of the New Testament. These gifts were greatly appreciated and gave new impetus to the Italian Sunday-school cause.

The hope has been expressed by the friends of Italy and by many of the Jerusalem pilgrims that the help given to the Italian

Sunday-school work by the members of the cruise may become continuous. Is it too much to hope that those who enjoyed the privilege of attending the Fourth World's Sunday-School Convention and the First Italian National Sunday-School Congress will find a common bond of interest in an effort to continue the work so well begun? Perhaps not many years hence the World's Sunday-School Convention will meet in Rome. What a joy it would be to the American delegates if privileged to witness a rich harvest springing from the seed sown by delegates to the Jerusalem convention!

The opening session of the first Italian Sunday-School Congress was held in the Methodist Church, Sunday afternoon, May 1, 1904. The crowds attending were so great that an overflow meeting was necessary.

Rev. Robert Walker of the English Baptist Mission in Florence told of the difficulties in

the Italian work. In answer to the question of a delegate Mr. Walker expressed his decided approval of the circulation of the edition of the four gospels published by the authority of the Vatican. It is true, he said, that there are notes to which, from an evangelical point of view, we might object, and the preface casts reflections upon the work of the Foreign Bible societies. But in spite of all this, it contains the Gospel, sanctioned by the pope, with three hundred days' indulgence for all who will spend fifteen minutes every day in reading it.

Presiding Elder George Wright was among the speakers, and told this incident. Going to the station one day a colporter met a gentleman hurrying for the train and asked him if he would buy a Bible. The gentleman snatched the book from his hand, walked hastily towards a priest who was going in the same direction, and said:

"Is this book all right to read?"

The priest examined it and replied: "Yes, I am bound to say it is the Word of God."

"Very well," said the man; "I will buy it."

After he had passed on the colporter asked the priest if he knew what he was recommending.

"Oh, yes. I know it is the Protestant Bible. Let me tell you a story. A few months ago one of you came to a little town in the north of Italy. One of my members bought a Bible and brought it to me to ask my opinion. I said, 'Oh, that is a Protestant Bible, you must not read that,' and I tore it up in her presence. There were some of the leaves left, and when I got home I thought I would compare it with the original. I was surprised to find how true a translation it was, and felt sorry in my heart that I had destroyed the book. I continued to read what was left of it. Light came in and I felt



#### THE RIVER TIBER LOOKING TOWARD ROME

On these banks was built the Eternal City — Rome. This river, in ancient times, formed the frontier between Etruria and Umbria. It is the second largest river in Italy; rises in the Apennines, and is 250 miles long. Rome, founded 753 B.C., makes the Tiber one of the most historic rivers in the world.





**THE PYRAMID OF CESTIUS AND GATE OF SAINT PAUL, ROME**

This imposing structure, 116 feet high, is built of bricks covered with marble. It is the tomb of Caius Cestius, who died B.C. 12. The Protestant Cemetery, where Keats and the heart of Shelley are buried, lies under its shadow. Through the old gateway Paul the apostle was led to execution.

## The Immutable Gospel

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ADDRESS OF REV. DR. W. L. WATKINSON, AT THE JERUSALEM CONVENTION



THE last words of the illustrious gentleman who has just addressed us were, "Christianity is the Light of the world and is to proceed for ever and ever." Now that is exactly the text to which I should like to speak.

Some of our philosophers hold that Christianity is true, but it is only a stage in the development of universal truth. Just as Judaism unfolded into Christianity, so in its turn the dogmas of Christianity must give place to a rational system that shall altogether supersede it. That is not your conviction, nor mine. We are here to-night to declare that we feel ourselves to be identified with an immutable and permanent system of faith and worship. Jesus Christ is immutable. What does the Apostle say? "Jesus Christ the same yesterday, to-day and forever." Two thousand years or

nearly so have passed away since those words were written, and is not Jesus Christ the greatest figure in the civilized world to-day? You know some of our writers have a trick of putting Jesus Christ with the great masters of thought and religion, like this — Plato, Jesus Christ and Shakespeare. It is a poor verbal trick. You can, if you like, speak of the Mississippi, the Thames and the Amazon. Mind you, it is unfortunate for the Thames; but as for the Amazon and the Mississippi, they take care of themselves.

### The Enlarging Vision

The fact is, Jesus Christ grows upon us. What was the sky to your ancestors? Once the sky, in the imagination of the race, was little more than a shed. But as the ages have passed and astronomy has been perfected, the firmament has grown. You are always pushing it back; and when you have got to the last star, upon the very edge, you discover a star behind it. The firmament has grown with successive generations in the sense of vastness and multiplicity and majesty. And as the sky has grown upon the senses and imagination of the race,



#### THE FORUM, ROME

The center of the Roman world, where some of the greatest scenes in Roman history were enacted. Originally a market place. From its Golden Milestone all distances were measured. Used as a quarry for a thousand years. Modern excavations began in the 19th century.

so Jesus Christ has grown upon the intelligence and conscience and heart of the race. There is not a sign to-day that the greatness of our Master is in peril. In Christ we have, not a waning moon, but a sun that expands and glows with the light of seven days.

### The Immutable Gospel

There is another thing of which we feel the immutability, and that is the immutability of the Gospel. "The words that I speak unto you are spirit and they are life," said the Master. There is no scent of mortality on the Gospel. Why, all modern civilization grew out of our Gospel. When you regard the rotting civilizations of Greece and Rome, it was the Gospel that inspired the civilization that has taken the place of the effete civilization of Greece and Rome.

Come down a little further, to John Wickliffe, six hundred years ago. When Wickliffe translated the Bible into the English tongue civilization took a fresh start, and Anglo-Saxon greatness became possible. Come down a little later, two hundred years, to Martin Luther. There is a tradition that a traveler was one day searching about the Pyra-

mids, when he picked a harp out of the dust; and when he touched it, it made music as in the days of old. One day Martin Luther picked up a Bible in the library of Erfurt, as the traveler picked up the instrument of music at the Pyramids. But, mind you, there the analogy ceases. For when the harp sounded on the Pyramids, the dead continued to sleep in their painted shrouds. But when Luther caused the Word of God to sound forth from the castle of the Wartburg, there was a stir amongst the dry bones, and the dead stood upon their feet.

Later Philip de Marnix translated the Bible in a Spanish prison into Dutch. It gave vitality to Holland, and think of what has taken place since; the Spaniards have dropped into comparative insignificance; whereas, the Dutch have added fresh pages of splendor to the history of civilization.

### What has Made America

The other day the American ambassador in London made a memorable speech to the British and Foreign Bible Society. He said that the only jewel the Pilgrim Fathers took from Europe was the Bible; and that Bible, in every family in America, was read each year from cover to cover; and on



#### THE COLISEUM, ROME

The largest amphitheatre in the world. Built by Titus after his return from Jerusalem. Seated 40,000-50,000. Many Christians were martyred here. Broken by earthquakes, it was used as a fortress and a quarry in the Middle Ages, and later dedicated as a church.

that Book was based the intelligence, the liberty and the future of the great American Republic.

The fact is, there is not a wrinkle on the Bible. It is the youngest book in the world. There is upon it, after ages, the "dew of youth"; and it never touches a cottage but it makes it a palace. It never comes into desolate regions but it creates new civilizations and makes the wilderness to blossom as the rose.

#### Plato and Paul

One of our writers the other day showed the main difference between Plato and the Gospels. Plato was one of the very greatest of mankind. One translation of his works consists of three large volumes of six or seven hundred pages each. The Gospel is a book that you can put in your waistcoat pocket. The letters of St. Paul would occupy sixty pages of the three massive volumes of Plato. But think of the difference. Plato to-day is appreciated only by a few intellectual men, and appreciated chiefly as a literary artist. Whereas, St. Paul's letters have reached to the very conscience of the race, and are to-day the mainspring of the world's civilization.

#### The Youthful Church

Take the Christian Church. Mind you, when I say the Christian Church I don't mean Methodism, and I don't mean the Baptist denomination, nor any other one of them. All of them, where there is the true spirit of the Master. Is there any sign to-day of the aging of the spiritual Church? When I was in Rome a little while ago I noticed an obelisk. Now, whenever you see an obelisk you think of antiquity; and I walked up to it dreaming of the Pharaohs. But when I got to it I found it was wood, and had begun to rot. How many institutions in this world have immortality on the surface, but when you come to examine them they have in them the elements of mutability and destruction. But that is not so with the Christian Church to-day.

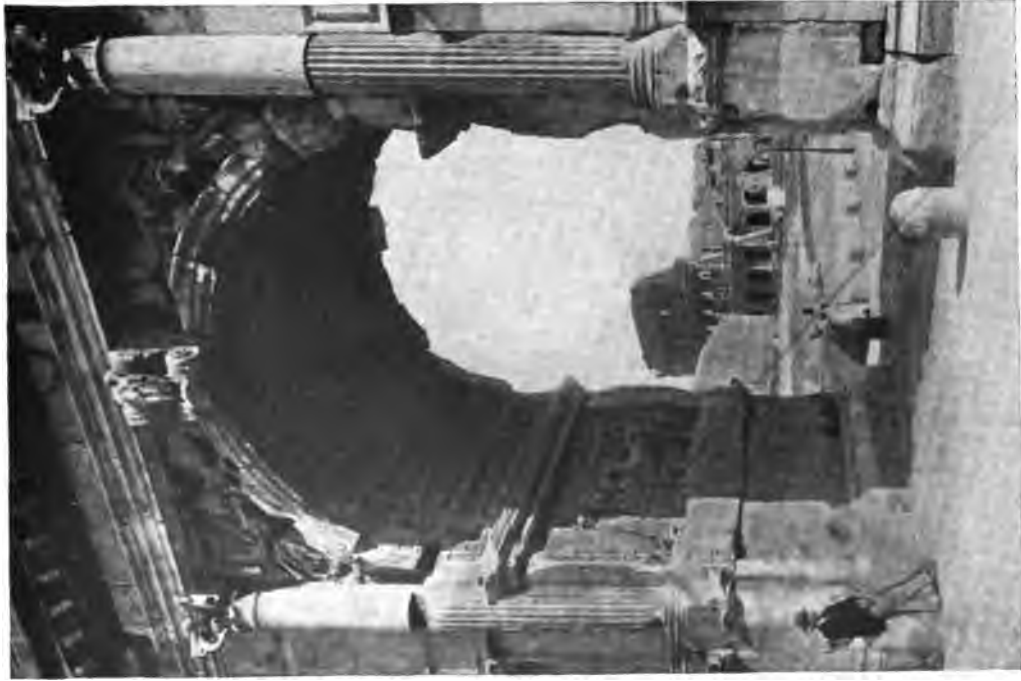
#### Foundation Building

In the sixth century a few fishermen laid the foundations of Venice. They laid those foundations in the mud and they grew into a city of immortal writers, poets and painters; a city of cathedrals, palaces, galleries — the wonder of the world. A few fishermen, on the very ground where we are



#### THE PALATINE HILL, ROME

The ruins of the palaces of the emperors on the Palatine, above the Roman Sacred Way. Here Augustus built his houses, which Tiberias enlarged. Here was Nero's Golden House. From this hill the world was governed when Christ came. In Nero's palace there were Christians. "All the saints salute you, chiefly they that are of Caesar's household." — Phil. 4:22.



**THE ARCH OF TITUS, ROME**

The most beautiful of the remaining arches of Imperial Rome. Erected in honor of Titus to commemorate the conquest of Jerusalem, A. D. 70. In the Middle Ages it was called "the arch of the seven candlesticks," from the bas-relief which represented a part of the spoils taken from the temple of Solomon.





**THE TEMPLE CANDLESTICK RELIEF, ON THE ARCH OF TITUS, ROME**

Candlestick and trumpets — Ex. 25: 31-37 — represent those which Titus brought from the temple and carried in his triumphal procession after his capture of Jerusalem. For the siege, see Josephus, "Antiquities," III, vi. 7; "Jewish War," VII, v. 5. "I will come unto thee, and will remove thy candlestick out of his place, except thou repent." — Rev. 2: 5.

now, laid the foundations of a spiritual Venice, in the mud of antiquity; and all along the ages it has been growing in strength and vastness and splendor. If you go to Venice to-day, it is tottling into decay and nigh to vanishing. But that is not so with the spiritual Venice — the City of God, the Church of Jesus Christ. It is the very center of civilization. It supplies the law of progress, and in it rests the hope of mankind.

Take care, I say, that you put your religion into your nationality. If you want it to be immutable, that country of yours, put into it the elements of immutability. Mind that Christ is your King, whether you are a republic or no. Mind that your corner stone is the Bible. Mind that in a living church you find ever fresh inspiration. Mind that you make your nation an integral part of the kingdom of Jesus Christ, and you shall last until the millenium.

#### The True Originality

The strength of a nation is character. The strength of character is godliness. If you want the church to be immutable, mind you are loyal to the Gospel. You know that in these days people are

anxious about originality in theology. And, if you notice, whenever a man wants to be original, he is eccentric. When men are original, they don't know it. Stick to your Gospel. Be true to your Master, and he knows the secret of making a nationality imperishable. Be true to your Master and he shall make your church a perpetual blessing. And let us, while we are thinking of nations and churches, not forget that we identify ourselves with the unchanging Master.

“Change and decay in all around I see;  
O Thou, who changest not, abide with me!”

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My most abiding impression was that of the infinite charm the Saviour has had for the world of man. — Rev. Dr. RICHARD GLOVER, Bristol.

To none of us can the Bible ever again be the same book. We have got a Revised Version which means more to us than the last. — Rev. Dr. W. L. WATKINSON, London.



**ARCH OF CONSTANTINE, ROME**

Constantine declared himself a Christian in the campaign which won him the empire, A.D. 312. The arch which he built three years later to celebrate his triumph stands near the Coliseum. On it he ascribes his triumph to the help of God.

## Consecration the Keynote of Revival

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ADDRESS OF REV. DR. RICHARD GLOVER OF ENGLAND, AT THE JERUSALEM CONVENTION

I HAVE one qualification for speaking on consecration which will move the sympathy of many here, — I feel the need of it with all my heart.

The Saviour summed up his whole life in that one word, "For their sakes I consecrate myself, that they also may be consecrated through the truth." In these words he uttered all the motive that brought him from glory; all the tenderness that kept him lingering here; all the love that made him welcome the cross. We want to get into the word consecration all that warmth of love and energy of sacrifice and depth of pity and of service that the Saviour put into it. He expects us to repeat his pity; to continue his sacrifice; to be in the world as he was in it. Nothing less is consecration. No mere correctness of an outwardly perfect man; no mere observance of devotion. Only that is consecration which has a Calvary tint and a Calvary heart about it.

Now I want to suggest two reasons why we should seek a larger consecration than we have, and one or two means of reaching it. The Church of Christ needs to-day a revival of religion that can only come from the consecration of Christian

people. We want deeper convictions of truth. Everything has been thrown into the melting-pot, and we do not know exactly what is going to come out. We are troubled with a much greater multitude of people who can put questions than with people who can answer them. And that is a calamity. It would be well if we were shut up with our own questions until we discovered the answer to them ourselves. Authority has lost its throne. We do not know where to seek it nor when we find it.

### The Decline of Church Going

It has been proved recently, and it is a very serious thing, that out of a million people in London, say, fifty per cent more went to church or chapel fifty years ago than go to-day. That is a serious state of things not lightly to be explained away. We are growing rich and increased with goods and the supreme difficulty of avoiding Laodiceanism is pressing us.

We want a revival of religion. How are we to get it? We want visions of God, and consecration of stalwart manhood, and the glorious love of



**THE PANTHEON, ROME**

The best preserved monument of ancient Rome, built by Marcus Agrippa, 27 B.C. The columns, capitals and entablature of the portico belong to the original structure. Raphael, Victor Emmanuel and King Humbert are buried here.

Christ which constrains. Nothing else would be a true revival. That will not be got by shirking difficulties. We have got to fight out our problems, as our Puritan fathers fought out theirs. We cannot protest merely. We cannot make believe. What we want for a revival is consecration to our God. Happily grace, like nature, abhors a vacuum. Every one of us is as full of grace as he can hold; only the pity is that we can hold so little. We want consecration that is to make us right and then we shall have a revival. One of God's sorrows is that men ask for grace and when he sends it they decline to admit it, for it comes in the form of an impulse which they dislike or a duty from which they shrink.

#### **For the Children's Sake**

We need a revival for the sake of the children. Happily, we have access to the children. We have a million more people in our Sunday schools than in our day schools. Their hearts are lifted up and the King of glory can come in to them. For the sake of a revival of our churches and for the sake of the blessing of our children we want a consecration that will send us forth complete, erect, and strong in the Lord.

Just a word or two on the means. Too much honey is not good. Too much meeting is not good. Too much newspaper is not good. Too much reading is not good. Enter thy closet and shut thy door and await the advent of thy King and thy Saviour who will illumine the soul. Nothing will save us if we do not walk with God in the morning on the mountain tops. The momentary thoughts of the day are nothing if we miss the everlasting thoughts of the infinite heart of redeeming love.

#### **Not for Self-Saving**

There must be more love put into the life of the church. We do very little to save either ourselves or others when we are only thinking of saving our own souls. If religion is hard, it is because the light within us is darkness. We want to live for others; to share with others our morsel of the Bread of Life. Let us seek such consecration from our God. And when we seek we shall find it and our hearts shall become a throne of God and of the Lamb, out of the midst of which there shall flow a pure river of water of life, blessing the children committed to our care and all around us.



**ST. PAUL'S CHURCH, ROME**

This modern church, consecrated in 1854, stands on the site of an older edifice founded 388 A.D. An old legend says that St. Paul and St. Peter took leave of each other on this spot when they met for the last time. You pass this church on the way to the Three Fountains, where Paul is supposed to have been beheaded.



#### THE BASILICA OF ST. PAUL'S, ROME

The church is 400 feet long, 200 feet wide, and 75 feet high, surmounted by a gilded roof, and paved with blocks of variegated marble. On either side are 80 polished granite columns, each crowned with an elaborate capital, above which are medallions of the popes. Near the traditional site of the beheading of Paul and the crucifixion of Peter.





**ST. PETER'S AND THE VATICAN, ROME**

The largest church and palace in the world. St. Peter's covers nearly four acres, the Vatican has a thousand rooms, including the residence of the Pope and the great library and art collections. St. Peter's cost \$50,000,000, raised in part by that sale of indulgences against which Luther protested. The obelisk was brought from Egypt by the Emperor Caligula.

## Impressions of the Jerusalem Convention

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It almost seemed that what had been advertised as a Sabbath-school convention was in reality a missionary convention. The truth was made to appear that not only all Sabbath-school work, but all Christian work, no matter by what name it may be known, is really and only and always missionary work. — Rev. CHAUNCEY MURCH, D.D., Luxor, Egypt.

THE meetings all through were characterized by a spirit of brotherly love, earnestness and wonderful enthusiasm. They created a profound impression upon the natives. — Moslems, Jews, Christians, — who were struck with the unity and unselfishness of so many who devoted such a large portion of their time to the instruction of the young. The words of personal testimony at the closing meeting to the saving and keeping power of Christ, by so many who were not only engaged in preaching the gospel but actively employed in different lines of business, made a deep impression, which will not readily pass away. We were glad to hear some of the leaders express the belief that henceforth Sunday-school work and foreign missions would be inseparably connected. God grant it! — GEORGE A. MURRAY, Hebron.

I BELIEVE that the result of this tour will be a great increase of missionary interest among all the churches, societies and Sunday schools represented in this delegation. They can testify to what they have seen. They have already done it by generous contributions to various missions visited. I thank God for permitting me in the closing years of my life to make the acquaintance of such a choice and beloved company of Christian brothers and sisters. — Rev. HENRY H. JESSUP, D.D.

Now it is all over and the people are talking about the difference between the Christians from America and the Christians that come from France, the former having no cross paraded before them or pictures of the Virgin and the saints hung about the place of meeting. The simplicity of the tent and meetings made a good impression on the people and was a practical demonstration to them of the difference between Protestant and Roman Catholic Christianity. — Rev. ARCHIBALD FORDER, the Bedouin Mission, Jerusalem.

Now that it has come and ended, it has done more to suppress fanaticism and prejudice than



**THE HOLY STAIRCASE, ROME**

A flight of twenty-eight steps, up which Jesus is said to have been led to Pilate's palace. These were brought to Rome from Jerusalem, 326 A.D., by Helena. Catholic pilgrims ascend these stairs on their knees.

anything that has happened here for years, and its influence for good is going over the Turkish empire and will be a world-wide benediction. — JOHN DICKSON, Esq., British Consul at Jerusalem.

I BRING you greetings from the North American Indian. Many thousands of them are studying the Word of God translated into their own language, and thousands are studying it in the English tongue. For to them also is the gospel of Jesus Christ the power of God for their salvation, in this present life and in the life to come. My own Sioux Indians have been interested in this Palestine cruise and have followed us from point to point with their prayers. They are with you to-day in spirit in this convention. We bring you their greetings. — Rev. A. L. RIGGS, Santee, Neb.

HOWEVER great a cruise this might have been without its missionary features, we know that with them there is a possibility of a much higher and truer usefulness for our Lord. What we all needed was the vitalizing touch of first-hand acquaintance. We needed to feel, from seeing the thing, that, for

splendor, for eternal reach, for tremendous importance in the eyes of Almighty God, the missionary enterprise is the greatest enterprise on earth. — Rev. CHARLES ERNEST SCOTT.

WE are not here to attack or pull down the venerable Christian churches of the East. We are trying to help them to a higher Christian life, and I am happy to say that in this we have the sympathy and coöperation of the highest authorities of these churches and the confidence and affection of the people. — President GEORGE WASHBURN, Robert College, Constantinople.

It is not for us to stand and gaze into the heavens. It is not for us to dream dreams. . . . It is not for us to look for the coming of our Lord; but it is for us to do duty. It is for us to go back to our fields and await his coming where he has appointed us. . . . If we go back to our homes to be simply what we have been, our guilt will be tenfold greater than as though we had never come here. For we have had a revelation of duty such as we have never had before. — A. B. McCRILLIS.



**MONTE CASSINO, ITALY**

" Monte Cassino. Round whose rugged peak the very cloisters in their beauty climb."  
A monastery perched like an eagle's nest on a high peak near Naples. Founded in 529 by St. Benedict, and famed not only for the unrivaled beauty of its situation, but as the last refuge of learning in the Dark Ages.



**THE RUINS OF THE FORUM, POMPEII AND MOUNT VESUVIUS**

The ruined city of Pompeii is about fifteen miles from Naples. An eruption of Vesuvius in 79 A.D. buried the city under a bed of stones and ashes. The Forum has been excavated and many interesting relics discovered. Mount Vesuvius, a few miles distant and 4,200 feet high, makes an impressive background.



Courtesy Wallace Nutting, D.D.

#### AMALFI, ITALY

A picturesque manufacturing town (paper, soap and macaroni), built on a rocky eminence rising above the sea. At one time was a little republic and one of the great naval powers of the world. "The Athens of the Middle Ages" is now a poverty-burdened town of 7,500 people.



Courtesy Wallace Nutting, D.D.

**A VILLAGE STREET OF SOUTHERN ITALY, POSITANO**

Positano lies on the southern slope of the Sorrento peninsula, looking from the slope of white limestone hills across the blue sea toward Sicily. It is one of the most picturesque villages of the Italian shore.





Courtesy Wallace Rosing, D. D.

**ON THE WAY TO AMALFI, ITALY**

"So wondrous wild, the whole might seem the scenery of some fairy dream." The road is built on the shelf of imposing mountains. Of Amalfi and its surroundings, Longfellow said: "I beheld the scene and stood as one amazed." The road winds around the side of the mountain, presenting new charms of scenery with every turn.



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#### A STREET IN POSITANO, ITALY

On the road from Sorrento to Amalfi. Many Italian towns are built on the mountain side and are most picturesque in location. Slope steps lead from street to street, and are always covered with luxuriant flowers and plants.

A picture of a typical town in Southern Italy.



Conventry Wallace Keating, D.D.

**ON THE WAY TO AMALFI, ITALY**

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**A STREET IN POSITANO, ITALY**

On the road from Sorrento to Amalfi. Many Italian towns are built on the mountain side and are most picturesque in location. Stone steps lead from street to street, under archways covered with luxurious flowers and plants. A picture of a typical town in Southern Italy.



**THE CAPTAIN AND OFFICERS OF THE "GROSSER KURFÜRST"**

A model captain and ideal associates, — always courteous and considerate. A company of Americans never traveled so great a distance — 14,000 miles — so many days — 71 — in a steadier ship, better equipped, better officered, and who were more courteously served than the 817 members of the "World's Fourth Sunday-School Convention Cruise."

## Presentations on the Outward and Homeward Way

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THE presentation early in the voyage of a gold and enamel badge to each delegate, by the Central Committee, was made the occasion of a delightful social event.

The captain was the honored head of the receiving party.

At Naples the delegates presented both Captain Reimkasten and Conductor Herbert E. Clark with an elegant gold watch. These were expressions of appreciation of faithful service, and not infrequent heroic endeavor, in the midst of unforeseen and almost insurmountable difficulties.

Each member of the Central Committee received from the delegates an album, the leaves of which were menu cards containing the autograph and address of every delegate. The albums are bound in olive wood and are enclosed in cases of the same wood.



OLIVE WOOD ALBUM AND CASE



**VILLEFRANCHE, SOUTH OF FRANCE**

This charming winter resort is in the famous Riviera. The delegates visited here on the return journey from the Orient. Carriage drives to Nice made the visit to this fashionable place memorable.

# APPENDIX

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## Official Call to the World's Fourth Sunday-School Convention

JERUSALEM has through the ages stood as the center of religious life and history. To it, adherents to various faiths and creeds have turned in thought for precedent and inspiration. Many of differing nationalities have journeyed there, singly, in groups and in vast numbers, to reestablish the ideals of their race and to crystallize their own religious convictions. Pilgrimages have been both successful and unsuccessful; but to the follower of the precepts of Jesus Christ, a reverent journey over the country in which he made his home, a tracing of the paths he trod, a view of the scenes familiar to him, can but hallow his memory, vivify his sufferings and enlarge the conception of salvation through his atonement.

With this thought in mind, the suggestion was made that the World's Fourth Sunday-School Convention, the largest expression of the world's organized Sunday-school forces, numbering above twenty-five million souls, be held in Jerusalem. The practicability of the plan was canvassed, and the project laid before the International Sunday-School Association at its Tenth Convention in Denver, June, 1902, at which convention representatives of the British Sunday-School Union were present.

After a careful presentation the convention endorsed the plan, and referred it for definite action and execution to the Central Executive Committee. That body, in

session at Philadelphia, September, 1902, reviewed the ground, elected one of the members of the World's Committee, Mr. Edward K. Warren of Three Oaks, as chairman of that committee, to succeed the late Mr. B. F. Jacobs of Chicago, and authorized said committee to hold the World's Fourth Convention in Jerusalem, April 18 to 20, 1904. In this action the Sunday-School Union and other foreign organizations concurred.

The committee entered upon its work, finding the only practical solution of the transportation problem in the chartering of a steamer, its choice being a North German Lloyd vessel, the *Grosser Kurfürst*. The English contingent followed the example by engaging a Hamburg-American Line vessel, the *Fürst Bismarck*. [The vessel finally used by the delegates from Great Britain was the *Auguste Victoria*.]

Since chartered steamers were inevitable, it was deemed best to provide the delegates with a cruise of the Mediterranean for recreation and education, in connection with the Jerusalem convention for inspiration. The *Grosser Kurfürst* sails from New York, March 8, 1904, returning May 18, 1904. The *Fürst Bismarck* sails from Marseilles, April 2, 1904, returning April 30, 1904.

All preliminaries having been accomplished, we, the members of the Executive Committee for the World's



This Certifies that Mrs. F. M. Morse of Boston  
is a duly accredited delegate from the state of Massachusetts to the



~~January~~  
APRIL 18-19-20-1904.

COUNTERSIGNED BY  
E. H. H. H. H.  
CHAIRMAN WORLD'S CAPITAL EXECUTIVE COMMITTEE

Issued August 26 1903  
VALID IF SIGNED BY ONE STATE OFFICER AND COUNTERSIGNED.

W. N. Hartsorn  
CHAIRMAN STATE EXECUTIVE COMMITTEE.

W. N. Hartsorn  
STATE MEMBER INTERNATIONAL COMMITTEE.

Fourth Sunday-School Convention, do officially and cordially invite representatives of every form of organized Sunday-school activity, and others interested in this world-wide work, to attend the said convention in the city of Jerusalem, Palestine, April 18, 19, 20, 1904.

EDWARD K. WARREN, *Chairman*.  
 W. N. HARTSHORN, United States, America.  
 A. B. McCRILLIS, United States, America.  
 JOHN WANAMAKER, United States, America.  
 S. P. LEET, Canada.  
 EDWARD TOWERS, England.  
 CHARLES WALTERS, England.  
 ROBERT CULLEY, England.  
 DANZY SHEEN, England.  
 F. F. BELSEY, England.  
 Rev. WM. BURT, Italy.  
 Rev. McGREGG, France.  
 Professor FETZER, Germany.  
 AUGUST PALM, Sweden.  
 T. C. IREHARA, Japan.  
 ARCHIBALD JACKSON, Australia.

### Officers Elected

THE Committee on Nominations, of which Rev. Dr. Alex. Henry of Philadelphia was chairman, and Rev. Frank Johnson of London, secretary, presented a report which was unanimously accepted and adopted, and the following officers were elected:

**President.** — E. K. Warren, Three Oaks, Mich.

**Past Presidents.** — F. F. Belsey, London; Edward Towers, London.

**Vice-Presidents.** — Mr. J. W. Flavelle, Canada; Mrs. L. A. Winston, Rev. H. H. Bell, Mr. J. D. Haskell, Judge J. W. Martin, Hon. John Wanamaker, from the United States; Rev. Dr. Munro Gibson, Mr. W. H. Groser, Archdeacon William MacDonald Sinclair and Mr. Charles Waters, Great Britain; Count Bernstorff, Germany; Prince Bernadotte, Sweden; Rev. Dr. William Burt, Rome, Italy; Rev. John W. Butler, D.D., Mexico. The vice-presidents and the ex-presidents were made *ex-officio* members of the Executive Committee.

**Executive Committee.** — *United States*, Dr. George W. Bailey, chairman; Mr. W. N. Hartshorn, Mr. H. J. Heinz, Mr. A. B. McCrillis, Mr. F. A. Wells. *Canada*, Mr. S. P. Leet, Mr. Henry L. Lovering. *Great Britain*, Mr. J. E. Balmer, Mr. F. Clements, Mr. W. Ingram, Mr. G. Shipway, Deputy Cuthbertson.

**Joint Secretaries.** — W. N. Hartshorn, 120 Boylston Street, Boston, Mass.; Rev. Frank Johnson, editor of the *Sunday-School Chronicle*, London.

**Enrollment Secretary.** — W. J. Semelroth, Winona, Ind.

TO

PROF. WILLIAM B. CHAMBERLAIN

WHO WAS APPOINTED  
DIRECTOR OF MUSIC FOR THE  
WORLD'S FOURTH SUNDAY-SCHOOL CONVENTION  
AT JERUSALEM; WHO COMMENCED THE PREPARATION  
OF THE JERUSALEM MANUAL OF WORSHIP; BUT  
WHO, ON MARCH 7, 1903, WAS CALLED  
TO THE NEW JERUSALEM

THIS MANUAL IS DEDICATED



PROF. WILLIAM B. CHAMBERLAIN, D.D.

Professor Chamberlain was for a quarter of a century identified with Oberlin College, Ohio, and for ten years with the Chicago Theological Seminary as professor of sacred music and oratory.



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**A STREET OF NAPLES TENEMENTS**

# Order of Proceedings at the Jerusalem Convention

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April 17-19, 1904

## SUNDAY, APRIL 17

10.30 a.m.

**Introductory Remarks.** Mr. W. N. HARTSHORN, Boston.  
**Scripture Reading.** Rev. GEO. B. HATCH, Michigan.  
**Prayer.** Rev. Mr. REED.  
**Sermon.** Archdeacon SINCLAIR, London.

Evening

**Prayer.** Rev. Dr. MUNRO GIBSON, London.  
**Introductory Remarks.** Mr. A. B. MCCRILLIS, Providence.  
**Remarks.** Mr. F. F. BELSEY, London.

**Addresses of Welcome.** The Bishop in Jerusalem; Hon. SELAH MERRILL, United States Consul, Jerusalem.

**Responses.** Rev. JOHN POTTS, D.D., Toronto; Rev. Dr. MUNRO GIBSON, London; Rev. WM. PRIZZELL, Toronto; Rev. RICHARD BURGESS, India; Rev. Dr. MARCELLUS BOWEN, Constantinople; the Samaritan High Priest; Rev. CHAUNCEY MURCH, Egypt; Rev. J. F. CLARKE, Bulgaria; Rev. Dr. W. SCOTT WHITTIER, Trinidad, Spain; Mr. W. N. HARTSHORN, Boston; Rev. JAMES G. DALE, Mexico; Miss FRANCES PHELPS, Japan; Mrs. MARGARET DEAN, Persia; Rev. JACOB LAYTON, Truro, N. S.; Rev. JOHN B. DEVENS, New York; Rev. Dr. W. S. BROOKS, Chicago; Rev. A. L. RIGGS, D.D., Santee, Neb.

## MONDAY, APRIL 18

Morning

**Devotional.** Mr. A. B. MCCRILLIS, Providence, R. I., Presiding.  
**Organization.** Mr. E. K. WARREN, Three Oaks, Mich., chosen chairman by acclamation. Mr. Warren presented to the convention.  
**Addresses.** Rev. Dr. MUNRO GIBSON, London; Prof. L. B. PATON, Hartford, Conn.; Dr. GHOSN-EL-HOWIE, Syria.  
**Report of Committee.** Read by Rev. Dr. JOHN POTTS, Toronto.  
**Address.** Dr. G. M. MACKIE, Beirut.

4.00 p.m. Service at the Mount of Olives

**Addresses.** Rev. Dr. RICHARD GLOVER, London; Rev. FRANK JOHNSON, London.

Evening

**Music and Devotional.** Judge J. W. MARTIN, Little Rock, Ark., Presiding.

**Addresses.** Mrs. MARY FOSTER BRYNER, Peoria, Ill.; Mr. F. F. BELSEY, London; Rev. RICHARD BURGESS, India; Rev. J. P. McNAUGHTON, Smyrna; Mr. MARION LAWRENCE, Toledo, Ohio.

## TUESDAY, APRIL 19

Morning

**Music and Devotional.**

**Addresses.** Rev. J. CARNEGIE BROWN, Jerusalem; Rev. J. E. HANNAUER, Jerusalem; Rev. CHAUNCEY MURCH, Egypt; A. A. SCHREDEAN, Turkey; Rev. IBRAHIM, Egypt; G. H. HINTANI, Syria; Mr. W. B. JACOBS, Chicago, Ill.; Rev. Dr. CHAS. BROWN, London; Rev. Dr. RICHARD GLOVER, London; Mrs. W. F. CRAFTS, Washington, D. C.

Evening

**Music and Prayer.**

**Adoption of Resolutions.** Presented by Rev. ALEX. HENRY, Philadelphia, Pa.

**Addresses.** ISMAIL BEY EL-HOUSENI, Superintendent of Public Instruction and Press Censor for Palestine; DEJEBY-MASCHE-MICHECHISE MARKIE, General of King Menelik of Abyssinia; Rev. Dr. W. L. WATKINSON, London.

**Consecration Meeting.** Rev. RICHARD GLOVER, London; Rev. J. J. REDDITT, Barrie, Ont.; Mr. A. B. MCCRILLIS, Providence, R. I.; Mr. C. G. TRUMBULL, Philadelphia, Pa.; the Mayor of Jerusalem, and various members of the convention.

**Singing.** "Blest be the tie that binds"  
"God be with you till we meet again."

**Prayer and Benediction.** Rev. Dr. MUNRO GIBSON, London.



AVENUE OF INDIA-RUBBER TREES, PUBLIC PARK, ALGIERS

## Resolutions Adopted at the Convention

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Jerusalem, April 17, 18, 19

I. The World's Fourth Sunday-School Convention, meeting in Jerusalem, would reaffirm its faith in the Bible as the inspired Word of God, made clearer and dearer to us by the knowledge we have gained of the land in which its light first shined; and we would urge our teachers everywhere to teach it with increased faith and prayer, assured that it is God's Word of salvation to every one that believeth.

II. Having witnessed, during the sessions of this convention, such marked evidences of Christian unity and brotherly love in the cordial meeting of citizens of so many lands, and members of so many churches, —

*Resolved*, That we rejoice in this evidence of the growth of unity and brotherly love, and we beseech all who love our Lord Jesus Christ to strive to cultivate and manifest this spirit of love to their brethren of all lands and creeds.

III. Whereas the delegates to this convention have had special opportunities of becoming acquainted with many earnest and devoted missionaries, and of seeing for ourselves their work, —

*Resolved*, That our appreciation of this work has been enlarged, and our interest in these faithful workers has been deepened; and it is our desire that the work of missions should be made more and more prominent in our Sunday-schools, and that Christians everywhere should give diligent heed to our Lord's command that

repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

IV. Whereas the action of the International Sunday-School Convention in regard to the teaching of temperance in our Sunday-schools has proved satisfactory and helpful, and whereas we hope for great advance in habits of sobriety and consequent morality from wise teaching on this vital theme, therefore, —

*Resolved*, That we earnestly exhort our Sunday-school superintendents and teachers not only to see that the temperance lessons are faithfully taught, but that every suitable opportunity is embraced of impressing upon our scholars the importance of temperance and sobriety from the many lessons upon these subjects found in the Word of God.

V. *Resolved*, That, appreciating the blessings which have followed the gathering of Sunday-school workers from all parts of the world in the furtherance of international good-will and fellowship, this convention would urge all teachers of God's Word to impress upon those under their care the duty of promoting peace among all nations, and the substitution of arbitration for the un-Christian methods of war; and that a copy of this resolution be forwarded to the governments of the principal countries of the world.

VI. While reaffirming that the first essential work of the

**FOUNTAIN, CONSTANTINOPL**

Built by the Emperor William of Germany as a gift to the Sultan. We are told that "where the ancient Greek erected a statue, and the modern Christian a crucifix, the Moslem constructs a fountain," since to the Mohammedans water is a most essential thing in connection with their religion.



Sunday-school teacher is to bring the pupil to a saving knowledge of Jesus Christ and to strengthen his life in him, this convention declares the conviction that one of the greatest needs of the Sunday-school is a higher efficiency on the part of our teachers, and it greatly desires to see improved plans of teacher-training more widely extended. We heartily commend the plan of the International Executive Committee in appointing a special educational committee to promote this work.

VII. Feeling the immense importance of encouraging the daily study of God's Word by our Sunday-school scholars, this convention would affirm its warm approval of the work and methods of the International Bible Reading Association, and would urge all Sunday-school workers to avail themselves of the advantages it offers.

VIII. The thanks of this convention are hereby extended to —

1. His Excellency the Governor of Jerusalem, for permission to encamp upon this sacred spot, and for many other courtesies.

2. The chief of police and his force, for constant attention and civilities.

3. The consuls of Great Britain and the United States, for their courteous reception.

4. The Bishop of Jerusalem, for his presence and kindly Christian coöperation.

5. The missionaries and others who, by their counsels and self-sacrificing efforts, have done so much to add to the sum of our comforts and knowledge.

6. The Central Executive Committee of the United States and the Committee and General Secretary of the London Sunday-School Union, for indefatigable effort and wise plans, bringing to such a gracious conclusion this unique cruise and convention.

#### RECORD OF CONTRIBUTIONS MADE BY THE CRUISE

FROM MARCH 8 TO MAY 18, 1904

Funchal, Madeira .....	\$129.00
Missions in Smyrna, Dr. James P. McNaughton ...	629.10
Printing-press at Beirut, Syria .....	289.35
Gospel Boat on the Nile, Cairo, Egypt .....	635.39
Palestine Sunday-School Association, Jerusalem ..	105.00
Distribution of Four Gospels and Book of Acts in Italy, contributed in an overflow meeting in Rome, May 1 .....	502.00
Contributions for the Italian Sunday-School Asso- ciation .....	509.00
Contributions in five sessions of Sunday-school on shipboard .....	286.84
	<hr/>
	\$3,085.68

#### SPECIAL SALE

Sale of various articles on shipboard at Constanti- nople, made by families of native Christians....	\$820.00
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GROUNDS OF THE SYRIAN PROTESTANT COLLEGE, BEIRUT

# The First Italian Sunday-School Congress

363

Rome, May 1, 2, 3, 4, 1904

## SUNDAY, MAY 1

### Morning

Visits to the Sunday-Schools of the City

In the M. E. Church, at 4 p.m.

President, Rev. HENRY J. PIGGOTT, B.A.

United Meeting of all the Evangelical Sunday-schools of Rome.

Chorus by the children of the Via Garibaldi Institute.

Collection for the Italian Sunday-School Union.

## MONDAY, MAY 2, at 3 p.m.

President, Rev. NATHAN H. SHAW

Brief Address by the President.

Lecture. "St. Paul in Rome." Rev. J. GORDON GRAY, D.D.

Chorus by the young ladies of Crandon Hall.

At 8.30 p.m. President, Rev. COMM. MATTEO PROCHET

Meeting of Welcome.

Address of Welcome, in English and Italian. The President.

Responses from American delegates.

Reply from Italian delegates.

## TUESDAY, MAY 3

In the Wesleyan Methodist Church, at 3 p.m.

President pro tem., Rev. HENRY J. PIGGOTT, B.A.

Business of the Congress.

Election of Twelve Vice-Presidents, six American and six Italian.

Election of Four Secretaries, two of the number English speaking.

Report of the General Secretary. Prof. ERNEST FILIPPINI.

Discussion of the report.

Address. "The Press in Connection with Italian Sunday-School Work." Rev. ODOARDO JALLA, Florence.

Address. "The Spiritual and Material Needs of Our Italian Sunday-School Work." Rev. DANIEL BUFFA, Florence.  
Discussion.

## 8.30 p.m. In the Waldensian Church

President, Rev. FREDERICK WRIGHT, D.D.

Conference Meeting. Farewell to the American delegates.

Brief Address in English and Italian. The President.

Addresses. American Delegates.

Responses. Italian Delegates.

## WEDNESDAY, MAY 4

In the Y. M. C. A. Hall, at 9 a.m.

Business of the Congress.

Address. "The Utility and Organization of Preparatory Classes for Sunday-School Teachers." Rev. ROBERT WALKER, Florence.

Address. "The Best Method of Organizing a Sunday-School." Rev. GAETANO CONTRI, Palermo.

Address. "The Utility and Necessity of Local Unions." Rev. SAVERIO FERA, Florence.

12 m.

Lunch in Common. Every one partaking to receive a tessera.

At 3 p.m.

Address. "The Best Means of Cultivating the Spiritual Life in the Children of our Sunday-Schools." Rev. SIG. LUGINBUHL, Ferrara.

Address. "The Necessity and Most Effective Means of Attracting the Pupils of our Day School to the Sunday-School." Rev. ALBERT ZAMBRINI, Parma.

Miscellaneous Proposals.

In the Baptist Church at 8.30 p.m.

President, Rev. LODOVICO CONTI

Experience and Farewell.

Addresses and Narrations.

Official languages, English and Italian. The addresses will either be interpreted or recapitulated.

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THE SHORES OF THE DEAD SEA — MOUNTAINS OF MOAB IN BACKGROUND

# Enrollments

365

## ON GROSSER KURFÜRST

DENOMINATION	
Presbyterian .....	175
Methodist .....	151
Baptists .....	120
United Brethren .....	15
Episcopal .....	25
Reformed .....	13
Friends .....	13
Christian .....	8
Disciples .....	8
United Presbyterian .....	8
Free Baptists .....	7
United Evangelical .....	4
Evangelical Association .....	3
Christian Union .....	2
Cumberland Presbyterian .....	2
Congregational .....	97
M. E. South .....	19
Lutheran .....	15
Methodist Protestant .....	2
Universalists .....	2
Unitarian .....	1
Mennonite .....	1
Southern Presbyterian .....	1
Christian and Mission Alliance .....	1
Seventh-Day Baptists .....	3
Not specified .....	15
<b>Total, 711</b>	

### CLASSIFICATION

#### *Office in Church*

Pastors .....	161	Stewards .....	26
Trustees .....	39	Missionaries .....	14
Elders .....	32	Thirteen others given .....	53
Deacons .....	27		

#### *Office in Sunday-School*

Teachers .....	238	Eight others .....	54
Superintendents .....	103		

#### *Occupation*

Merchants .....	63	Editors .....	4
Farmers .....	23	Y. M. C. A. Secretaries .....	4
Manufacturers .....	17	Ten others given .....	15
Bankers .....	12	636 delegates from 43 States; 60 from 7 Provinces; 15 from 9 other countries.	
Real Estate .....	9		
Insurance .....	7		
Publishers .....	6		

## THE WORLD'S FOURTH SUNDAY-SCHOOL CONVENTION

*Jerusalem, April 17, 18, 19, 1904*

### ENROLLMENT

United States .....	701	Denmark .....	2
Jerusalem .....	377	Turkey in Europe .....	3
England .....	206	Australia .....	2
Canada .....	72	West Indies .....	2
Palestine .....	63	Austria .....	1
Scotland .....	31	Germany .....	1
Turkey in Asia .....	49	Madeira .....	1
Ireland .....	11	South Africa .....	1
Japan .....	6	New Zealand .....	1
Wales .....	5	Newfoundland .....	1
India .....	5		
Mexico .....	5	<b>Total, 1,526</b>	
Bulgaria .....	3		
Egypt .....	3	Twenty-five countries represented.	
Russia .....	1		
Switzerland .....	1		

### CLASSIFICATION

Pastors .....	157	Missionaries .....	31
Superintendents .....	179	Not specified .....	780
Teachers .....	379		
		<b>Total, 1,526</b>	

### DENOMINATION

Church of England .....	231	Lutheran .....	32
Presbyterian .....	190	Friends .....	28
Other Presbyterian bodies .....	22	Thirty-four other bodies .....	175
Baptists .....	188	Not mentioned .....	210
Congregational .....	177		
Methodists .....	230	<b>Total, 1,526</b>	
Greek Orthodox .....	43		

## The Jerusalem Cruise Camera Club



**W. J. SEMELROTH**  
President of the Camera Club

President, W. J. Semelroth, Winona, Ind.

Vice-Presidents, Rev. William Frizzell, Toronto, Ont.; Dr. L. Haynes Buxton, Oklahoma City, O. T.; W. C. Shafer, Fairmount, W. Va.

Secretary, Charles E. Cutter, Associated Press, St. Louis, Mo.

THIS club consists of members of the cruise who carried cameras. Its object is to serve the cause of Bible study by facilitating the exchange of pictures and making of stereopticon slides. The members agree to furnish one copy of each print admitted by the judges and to grant the use of negatives desired by the committee for prints or slides and to fill orders for fellow members or Christian workers anywhere.

## The Jerusalem Pilgrims

THE North American delegates on the homeward cruise of the *Grosser Kurfürst* permanently organized for the purpose of keeping alive the delightful fellowships so profitably formed during the cruise. The following officers were elected:

President, Charles Gallaudet Trumbull, 1031 Walnut Street, Philadelphia, Pa.; Secretary, Frederick W. Chamberlain, 1031 Walnut Street, Philadelphia, Pa.; Treasurer, John D. Haskell, Wakefield, Neb.

Executive Committee. — The above-named officers, and William Johnson, Ontario; W. H. Brock, Massachusetts; W. J. Semelroth, Missouri; Rev. H. H. Bell, California; Rev. J. W. Millard, Maryland; Rev. J. F. Foster, Louisiana; F. H. Jacobs, New York.

## An Afterthought

WE have touched our candles to the great Light; and as we strike the shores of our native land, we ought to go lighting other lights wherever we can come in touch with them, until our whole beloved country shall be a blaze of glory, with a knowledge not only of this tour but of the very Christ.

## America's Greeting to England by Cable

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F. F. Belsey,

56 Old Bailey, London, England:

120 Boylston Street, Boston, May 23, 1904.

World's Fourth Convention Cruise successfully terminated May 19. America grateful for England's presence and coöperation in the Holy Land. These two nations united, and with God's favor, all things are possible to organized Sunday-school work.

W. N. Hartshorn, Secretary.

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## England's Response by Cable

W. N. Hartshorn,

120 Boylston Street, Boston, Mass.:

56 Old Bailey, London, May 26, 1904.

Hearty congratulations on safe return and splendid results of the tour and of the convention. English brethren much gratified. International fellowship strengthened. We cordially reciprocate the sentiments expressed in your cable.

F. F. Belsey.

## International Convention Secretaries, 1905



**Mr. MARION LAWRENCE**  
General Secretary, International  
Convention. Toledo, Ohio



**Mrs. J. WOODBRIDGE BARNES**  
Primary and Junior Secretary,  
International Convention.  
Newark, N. J.



**Mr. W. C. PEARCE**  
Field Worker, International  
Convention.  
132 La Salle St., Chicago, Ill.



**Mrs. MARY FOSTER BRYNER**  
Field Worker, International  
Convention. Peoria, Ill.

The **International Convention** meets every three years. Every six years it elects a Lesson Committee. Dr. John Potts, Toronto, is chairman.

The next convention, the eleventh, will meet in Toronto in June, 1905. About \$18,000 each year are spent in the missionary and organized departments. An Executive Committee of seventy-five members is in charge of the work. W. N. Hartshorn, chairman, Boston, Mass. There are seven departments,

viz.: Finance — H. J. Heinz, chairman, Pittsburg, Pa. Work among the Negroes — J. R. Pepper, chairman, Memphis, Tenn. Home Department — W. A. Duncan, chairman, Syracuse, N. Y. Theological Seminaries — H. M. Hamill, chairman, Nashville, Tenn. Primary Department — W. N. Hartshorn, chairman, Boston, Mass. Educational Department — H. M. Hamill, chairman, Nashville, Tenn. International Bible Reading Association — Dr. Geo. W. Bailey, chairman, Philadelphia, Pa.



# The Membership of the World's Sunday-Schools, 1904

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Statistics compiled for the World's Fourth Sunday-School Convention at Jerusalem, April 17, 18, 19, 1904, by

W. J. Semelroth, St. Louis, Mo., Chief Secretary of the World's Third Sunday-School

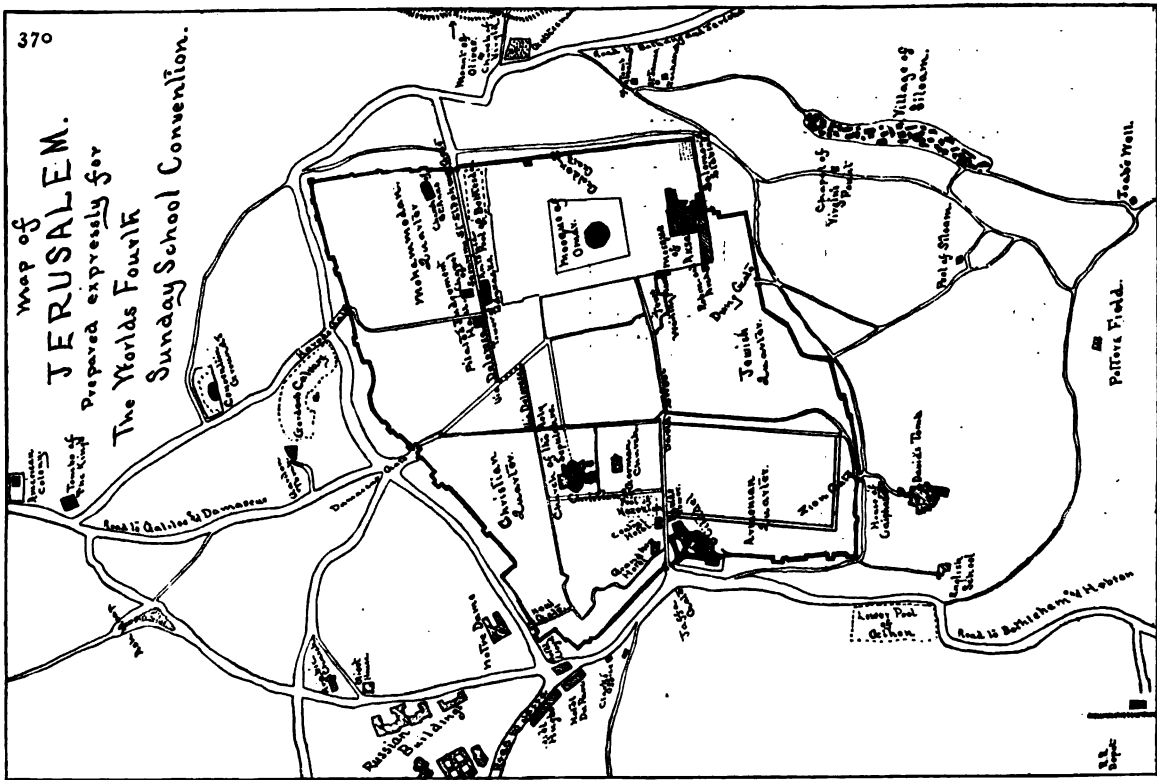
Convention at London, July, 1898.

COUNTRY	Sunday Schools	Teachers	Scholars	Total Membership	COUNTRY	Sunday Schools	Teachers	Scholars	Total Membership
<b>EUROPE</b>									
England and Wales	43,632	613,036	6,843,072	7,456,108	<i>Brought forward</i>	83,033	805,045	9,757,837	10,563,782
Scotland	6,338	63,039	713,360	777,299	<b>ASIA</b>				
Ireland	3,620	27,980	310,316	347,296	India, incl. Ceylon	8,719	14,952	333,776	348,728
Austro-Hungary	230	643	10,572	11,215	Persia	107	440	4,876	5,316
Belgium	83	403	4,616	5,019	Siam	16	64	809	873
Bulgaria	35	140	1,576	1,716	China	105	1,053	5,264	6,317
Denmark	990	4,610	72,800	77,410	Japan	1,074	7,505	44,035	51,540
Finland	7,611	12,928	165,140	178,068	Turkey in Asia	516	4,250	25,833	30,083
France	1,475	3,876	61,200	65,076	<b>AFRICA</b>	4,246	8,455	161,394	169,849
Germany	7,742	30,872	826,341	866,213	<b>N. AMERICA</b>				
Greece	4	7	180	187	United States	130,817	1,419,807	11,493,591	12,913,398
Holland	2,020	5,092	206,000	211,092	Canada	10,220	82,156	685,870	767,026
Italy	261	823	12,160	12,983	Newfoundland and Labrador	353	2,374	22,766	25,140
Norway	1,000	3,600	75,000	78,600	West Indies	2,306	10,760	111,335	122,104
Portugal	18	70	1,419	1,489	Central America	231	577	5,741	6,318
Russia	83	785	15,670	16,464	Mexico	364	942	13,107	14,040
Spain	90	181	5,419	5,600	<b>S. AMERICA</b>	350	3,000	150,000	153,000
Sweden	6,000	20,300	300,000	320,300	<b>OCEANICA</b>				
Switzerland	1,762	7,400	122,567	130,957	Australasia	7,458	54,670	595,031	649,701
Turkey in Europe	30	170	1,420	1,590	Piji Islands	1,474	2,700	42,909	45,609
<i>Carried forward</i>	83,033	806,045	9,757,837	10,563,782	Hawaiian Islands	230	1,413	15,840	17,253
					Other Islands	210	800	10,000	10,800
					<i>Total, World</i>	260,329	2,420,872	23,080,014	25,900,886

American reports include Sunday-schools of the colored people.

The Home Department membership is included where "Total" exceeds sum of teachers and scholars.

Map of  
**JERUSALEM.**  
 Prepared expressly for  
 The Worlds Fourth  
 Sunday School Convention.



MAP OF MODERN JERUSALEM

## Protestant Missions in Palestine, 1904

### Church Missionary Society of England

STATIONS. Jaffa, Gaza, Jerusalem, Bethlehem, Nablus, Acre, Nazareth, Haifa, also in many villages.

### London Society for the Propagation of the Gospel among the Jews

STATIONS. Jaffa, Jerusalem, Safed.

### Jerusalem and the East Mission.

STATIONS. Jerusalem, Haifa.

### Christian and Missionary Alliance

STATIONS. Jaffa, Jerusalem, Hebron.

### United Free Church of Scotland

STATIONS. Hebron, Tiberias.

### Friends, of New England, U. S. A.

STATIONS. Ramallah and villages.

### Tabetha Mission Schools

STATION. Jaffa.

### Miss Lovell's Work among Blind Girls

STATION. Jerusalem.

### Mrs. Rierson's Work among the Lepers

STATION. Jerusalem.

### Miss Lucy Dunn's Work for Children and Adults

STATION. Jerusalem.

Numerous other agencies are at work; the above are permanent and prominent.

## The Women of Bethlehem



A BETHLEHEM WOMAN

THE Bethlehem women are especially noticeable because of the attractive costume worn by them. On green, red or blue cloth very intricate designs are worked in silk thread. The women are also noted for their fine stature and good looks, which they say have come as a blessing to them because of the Virgin Mary's connection with their town. The best servants and cooks in Palestine are women from Bethlehem.



THE FOUNTAIN OF THE APOSTLES, NEAR BETHANY

### POINTS FOR THE FUTURE

Much has been done in the past, but it is a humbling recollection that the greater part of our children have been in Sunday-schools, and yet the greater part of our people are, as far as we can tell, only Christ's in name. Give your best men and women to this duty. The strongest mind and the truest heart are needed. Study earnestly together the best methods, and learn each from the experience of the other. Let all the teaching be done in the spirit of earnest faith and prayer. To the power of faith and prayer there are absolutely no limits.

### A GRACIOUS RESTORATION

An eloquent young Southern Methodist spoke of the way in which the Jerusalem cruise had revealed to him his own selfishness, uncharitableness, unbelief, worldliness, — the measles and smallpox of his system had broken out, and he did not know he had them. He thanked God for showing them to him; and here, on Calvary, he had found the antidote.

Was it strange that some one started the song, "The great physician now is near"?

### PRACTICAL BACKSHEESH

Speaker after speaker, from different parts of the globe, arose, and each, in his or her own way, showed how this world-gathering had entered into the life of which they were a part. Speaking of the offering just made for the furthering of Sunday-school work in Palestine, one lady very beautifully recalled to mind the hundreds of little hands which had been stretched out to us at every step of the way since we had set foot in the Holy Land, crying, "Backsheesh." "We are to-night," said she, "putting into those outstretched hands, in the very best way, the money for which they are asking."



**MORE THAN A DONKEY-LOAD — STREET SCENE, NAPLES**

## Afterthoughts

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### WHAT LOVE DID

Love took Mary to the empty tomb, and love had brought us seven thousand miles, and the place was dear to us because of Him. For an hour we lingered there. We were not alone. Missionaries from far Japan chanced to be there at the same time. With one impulse we felt that it was a time for prayer, and that little prayer-meeting in the garden tomb will never be forgotten.

### THE SACRED FEAST

A communion service is ever impressive, as it carries us back to Calvary and forward "till he come." But to enter the place set apart for the sacramental feast under the shadow of Calvary and so near the tomb, with Olivet overlooking from the east, to be led so impressively in the sacramental meditation with Christ's great redemption work as its central thought, — that was a soul-feasting that will never be surpassed till we sit down with him at the great marriage supper of the Lamb.

### THE PLACE OF PARTING

Then there was Olivet — beautiful and holy Olivet! Who did not wend his way as often as possible to Olivet's sacred brow? Here is the Kidron, across which he led his disciples, and over which he saw the flickering light that guided the company, with the betrayer at its head. Here was the olive garden, and near by was the olive press, — Gethsemane. Then up, up, up, — how often, at the close of a weary day, did Jesus climb the tiresome hill. There he led the disciples, and gave from his own lips the world-wide commission with the promise of his presence. And while he was blessing them he began to rise, and the clouds received him, while the disciples stood looking on after him.



THE PROMENADE DECK



THE SEA HORIZON, FROM THE DECK OF THE "GROSSER KURFÜRST"



## The Forward Movement in Palestine

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### A Letter from the Secretary of the Palestine Sunday-School Union

SUNDAY-SCHOOL work in Syria and Palestine has been hampered by the lack of lesson helps in Arabic. There has been a growing feeling that the more general use of the International Lessons would follow the supply of this lack. Accordingly, the Palestine Sunday-School Union decided to present a proposition to the Triennial Missionary Conference at Brummana, Lebanon, looking to the publication of Arabic lesson helps.

We were happily surprised to find that the Sunday-school committee of the American Presbyterian Mission of Syria had already perfected plans for issuing such helps, beginning with January, 1905, and were asking the support of all missionaries in the undertaking. The lessons will appear in the *Weekly Neshera*, a long-established religious journal, published

by the American Press, Beirut, and edited by Rev. Henry H. Jessup, D.D. Lesson leaflets will also be struck off, and supplied at a low price when ordered in advance.

A letter from a prominent official of the Sunday-school movement in America was read to the conference, in which he stated that he felt assured he could secure the support of a field worker for Palestine, if the right man could be secured and the constituency here would welcome him. A reply has been sent to this friend, signed by the leading missionaries in Syria and Palestine, expressing their appreciation of the kindness of this friend, and their hope that the suggestion may be carried out. Incalculable good would follow the labors of a wise and efficient traveling secretary.



**THE CHAPEL OF ST. ELIAS, MOUNT CARMEL**

This edifice stands upon the traditional spot where Elijah summoned the priests of Baal to the sacrificial test by fire.  
(I. Kings 18: 19-39.)

## The History of a Great Religious Newspaper

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### Founded in Stanchest Orthodoxy

The establishment of THE CHRISTIAN HERALD marked the beginning of a new epoch in the history of religious journalism in America. It was something new to have a journal so broadly evangelical as to commend itself to all Christian denominations, as well as to those outside the denominational pale; which knew no sect or creed antagonisms, but treated all alike on the generous plane of Christian brotherhood; which had for its watchword and foundation the grand old Gospel of Jesus Christ, in all its fulness and purity, as handed down from Apostolic days, orthodox, undiluted and uncorrupted; and which stood for the integrity of the Bible from lid to lid, as the inspired Word of God, revealed for the enlightenment and guidance of the human race. Such was THE CHRISTIAN HERALD'S platform from the very first number issued, and it has never changed.

### Its Editorial Conductors

When the present head, in 1890, became owner of the paper by purchase, its real life of activity in the field of practical Christian service began in earnest. He associated with himself the Rev. T. DeWitt Talmage, D.D., as Editor-in-Chief, and as Associate Editors, Benjamin J. Fernie, A.M., and George Henry Sandison, Ph.D.,

Dr. Klopsch personally assuming the duties of Publisher and General Manager. Among the contributing editors were many of the most famous divines in America and Europe, including the Rev. Charles Haddon Spurgeon, of London; Rev. Dr. R. S. MacArthur, New York; Rev. A. J. Gordon, of Boston; Dwight L. Moody, Rev. J. B. Hawthorne, Atlanta, Ga.; Rev. George C. Lorimer, and many others, whose eloquence, and sound, wholesome theology were everywhere known and appreciated.

### Its World-Wide Influence

Dr. Talmage and Dr. Klopsch having jointly visited Palestine, THE CHRISTIAN HERALD published from their pens a series of letters, descriptive of the Holy Land and its people, copiously illustrated by photographs, which familiarized the multitudes, as never before, with the scenes of the Saviour's earthly sojourn. This was the first of many foreign journeys which they made singly or together, and which united in bringing the ever-increasing army of readers into closer touch with the people of other lands, and in attracting to the paper a world-wide clientele. At the present time, it has the most widely extended circle of readers of any religious journal in the world, and its army of 200 correspondents includes missionaries, pastors, scientists,

famous authors, and men and women prominent in all habitable lands.

For the last twelve years, THE CHRISTIAN HERALD has been the acknowledged channel through which benevolently-disposed Americans have distributed alms and relief in those countries that have come under the harrow of affliction and widespread suffering through plague, famine, or other causes. In 1892, it sent the food-laden steamer *Leo* to Russia, with a cargo of flour and medicines for the peasant sufferers in sixteen famine-stricken provinces. This charity was the means of saving thousands of lives. Similar relief expeditions were undertaken to Armenia (1896), when many American missionaries and officials co-operated; to Cuba (1898), when Dr. Klopsch was appointed by President McKinley as a member of the Government Commission for the relief of the starving reconcentrados; to India (1897 and 1900), when Dr. Klopsch personally made a tour of the famine camps, and his readers contributed so liberally that two steamships, the *City of Everett* and the *Quilo*, were loaded with breadstuffs and dispatched to India, resulting in an immense saving of human lives during the great famine; to China (1901), when, with the co-operation of our American missionaries, famine-

stricken Shansi was succored and saved; to Finland and Sweden (1903), when Dr. Klopsch journeyed hundreds of miles in sledges, over frozen territory, in arctic weather, to distribute America's gifts to the starving Finns, Lapps and Swedes—a mission which received the warmest recognition from the King and royal princes of Norway and Sweden, and the gratitude of the Finlanders themselves. More recently (1903), THE CHRISTIAN HERALD, with the aid of its generous readers, forwarded the means whereby United States Consul-General McWade, at Canton, equipped a fleet with food and medicines for the famine sufferers of Kwang-si province, which sailed up the West River on its errand of mercy, in tow of the warship *Callao*. These are only a few of the many life-saving enterprises in which this journal and its golden-hearted readers have actively engaged, and which have made THE CHRISTIAN HERALD known throughout the whole world as a medium of vast international charities.

But it must not be supposed that all its benevolences have been expended in other lands than our own. During the terrible winter of 1895, when over 100,000 men were idle in New York, and their families suffering keenly for lack of the necessaries of life, THE

**Its Many  
Life-Saving  
Charities**

**Its Widespread  
Home  
Charities**

CHRISTIAN HERALD raised a substantial fund for their relief. Eighteen city pastors and their congregations co-operated in the distribution, and sixteen relief stations were kept busily engaged for many weeks, resulting in the saving of many lives and the averting of untold suffering. Again, in 1895, it came to the rescue of the stricken farmers of Kansas, Nebraska and Colorado, to whom it sent train-loads of coal, food and clothing, besides distributing a large relief fund through Home Missionaries and State Relief Committees. In 1900, it sent help to the sufferers at Galveston, Texas, who were imperiled by the great flood of that year; and in 1903, it gave similar aid to those who had suffered through the inundations at Kansas City, Topeka, and other places. So, in many different ways, and on all needful occasions, it has ever been prompt to respond to the call of human suffering within our own borders.

**Its Rescue  
Work Among  
Men and Boys**

In the broad field of Rescue Work—the uplifting of the fallen and the evangelizing of the neglected masses—THE CHRISTIAN HERALD has also a record of constant activity. It has given aid and encouragement, moral and material, to Missions and Rescue Homes for men and women in every State, and a large num-

ber of these owe their success and present stability to its fostering care. In 1894, Dr. Klopsch assumed the responsibility for the support of the Bowery Mission—the oldest American Rescue Mission for men and boys—which was at that time in danger of collapse. Immediately the Mission took on new life. Trained workers were placed in charge, and the nightly meetings were crowded and attended with rich spiritual results. To-day, the Mission has the finest meeting hall of its kind in America, the attendance aggregates 126,000 yearly, and the converts of the Mission are to be found in every part of the globe. In connection with its work in New York, during the last two winters it has fed daily thousands of unemployed and homeless men and boys, giving them a wholesome meal at 1 a.m., and a word of cheer and encouragement to speed them in their search for employment. It has also conducted a Free Labor Bureau, through which, without charge to either employer or employee, large numbers of the honest and deserving unemployed—men and lads of almost every occupation, who, through no fault of their own, were temporarily out of work—have been sent to positions in rural districts outside of New York, the Mission paying the cost of transportation.

**Its Work  
Among Tene-  
ment Children**

In some respects, the most picturesque and fascinating field which THE CHRISTIAN HERALD has ever entered is that of child-rescue. In 1895, Dr. Klopsch established a Fresh-Air Home at Mont-Lawn, on the Hudson, so that the New York children of the tenements might be taken for an outing in the heated term. Nearly 24,000 tenement boys and girls from the poorest classes have been received up to the present time, an average of over 2,000 every season. Each child is kept ten days, at an average cost of \$3, which includes transportation both ways, food, shelter and medical attention. There are now five commodious buildings at Mont-Lawn. This year a new and beautiful stone Chapel for religious services has been erected, at a cost of over \$13,000, including furnishings. The cost of maintaining this noble charity is in the neighborhood of \$8,000 per annum.

**Supporting  
5,500 India  
Orphans**

One of the most far-reaching and promising works organized by THE CHRISTIAN HERALD is that for the support of the children of India, orphaned by the great famines of 1897 and 1900. In the former year, orphans in large numbers were received in twenty-three missionary stations. So encouraging were the results of

this work, that after the awful visitation of 1900, when the number of children thus left unprovided for was much larger, THE CHRISTIAN HERALD made an appeal to its readers for the individual adoption of children. The response was astonishing. God's children all over the country offered to undertake the work of child-support; Christian Endeavor and other young people's societies made like offers. In all, 5,500 children thus found foster-parents through the medium of THE CHRISTIAN HERALD. The money for their support has been sent to THE CHRISTIAN HERALD and transmitted to the missionaries. Next September will witness the close of the fifth year of this remarkable work, which, as the missionaries universally testify, has been a factor of great importance in the spiritual development of India.

**\$2,000,000  
Expended in  
Good Works**

Since 1892, THE CHRISTIAN HERALD has expended in various charities and benevolences, a total of Two MILLION DOLLARS. This vast expenditure has been rendered possible by the liberal contributions of its readers, who have nobly and generously responded to every call, whether the object was the spreading of the Gospel or the alleviation of human suffering. All contributions are publicly acknowledged, and balance

sheets, certified by public accountants, printed in the pages of *THE CHRISTIAN HERALD*. No similar record as a medium of world-wide charity has ever before been achieved by any publication, religious or secular, in any part of the globe. There are many minor charitable and religious enterprises, which cannot be enumerated here, which *THE CHRISTIAN HERALD* has also carried through successfully. These include the support of individual missionary workers at home and abroad, and the planting of hundreds of Sunday Schools.

**A Host of  
Famous Literary  
Contributors**

“Hitch your wagon to a star,” said Emerson. *THE CHRISTIAN HERALD* has set a high standard of excellence for every department. Its contributors include the names of many men and women of international literary fame. Amelia Barr, Elizabeth Stuart Phelps, Harriet Prescott Spofford, Octave Thanet, Marietta Holley, Marion Harland, Margaret E. Sangster, Margaret Bottome, Mary Lowe Dickinson, and Florence M. Kingsley, are among the distinguished women who have written bright stories, sketches and poems to delight its readers. Charles M. Sheldon, Irving Bacheller, Rev. Thomas Spurgeon,

Revs. G. Campbell Morgan, David J. Burrell, Reginald T. Campbell, Prof. R. A. Torrey, Astronomer Garrett P. Serviss, Rev. Ferdinand C. Iglehart, Dr. Sheldon Jackson, Rev. Louis A. Banks, Hon. Selah Merrill, Evangelist C. H. Yatman, Pastor Charles Wagner, the famous Mission preacher of Paris; Prof. Lewis Swift, the veteran astronomer; Jacob Riis, the well-known sociologist, and Owen Kildare, the writer of life-romances among the lowly, are a few among the many notable writers and thinkers whose varied contributions have afforded pleasure and profit to countless multitudes.

**A Vast and Valuable  
Literary Output**

Believing that the Bible should be in every American home, *THE CHRISTIAN HERALD*, some years ago, led the entire religious press in a movement with that end in view. Since that time it has distributed OVER ONE MILLION Bibles, Testaments and Gospels. *THE CHRISTIAN HERALD* continues to be published in the historic Bible House, New York City, whence its first number was issued. It is read every week by over a million persons, and is a mighty and steadily growing influence on the morals and manners of the times in which we live.





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